Boyd Camak

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Monthly Archives: December 2024

very grateful to have found the National Alliance for Eating Disorders. there is a crack in my prison wall

Edit

When I started in tech sales circa 2007, one of the first things they said in training was, you don't want to sound like vendor verbal vomit. This blog is vendor verbal vomit. The only thing I have to sell is sin, confusion, blindness, vice, disorder, profanity, despair, and death. I hear that sometimes the Holy Spirit uses this

Previous Hypocrisy

PDF of early blog posts… from backup files
September 5, 2025
These intrusive sports betting sites ads on Spotify are legalized crime.
September 5, 2025
(no title)
September 5,

2025
Stigma is not changed directly: “Change your opinion about X.” It probably has to be changed by a life disruption that triggers a more comprehensive shift in perception.
September 5, 2025
podcast outtake
September 4, 2025
priority scramble?
September 4, 2025
Jesus is for people.
September 3, 2025
(no title)
September 3, 2025
Here’s a quick AI summary. I hope it helps someone.
September 3, 2025

and the light is coming in.

Posted on December 30, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Jesus, be my jaws of life

Jesus, pull me out of this quicksand, this wet concrete. Rescue me from this disordered eating. From the madness of self-reliance, of clinging to the illusion that I can analyze, self-pop-psychologize, organize, or work my way out of this predicament, this lifelong pattern

| 1 Comment

How does Camak view Christ?

Edit

Posted on December 30, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Boyd Camak views Christ through an existentialist lens, emphasizing the importance of Christ’s life and actions

collage of cliches and foolishness to do some good.

FREE. TAKE IT.
ABANDONED SECTION
Thrown / Disoriented / Unmoored
[DRAFT--better blog navigation under construction]
About
art and music (draft)
Contact Me
expired fine print
topics etc. (draft)

FREE. TAKE IT.
September 2, 2025
hot take: The enemy is delighted that I spend most of my time thinking about the implications of my *ideas about God's love* rather than the implications of God's love itself.
August 15, 2025
hot take: why can't we just say "God loves you," and leave it at that?
August 15, 2025
hot take: most theology is demonic.
August 15, 2025
WTF? (cf. The Apostle Paul)
August 13, 2025
Change How You See the

as a model for living, rather than focusing on theological abstractions. He sees Christ as a means to understand the human condition and God's relationship to humanity.

Here's a breakdown of Camak's view of Christ:

- **Christ as a Model for Living**: Camak sees the life of Christ, which includes his teachings and actions, as a framework for living and orienting oneself in the world. He emphasizes that Christ's life is the embodiment of his teachings.
- **Christ's Life and Death as a Unified Whole**: Camak believes there is no separation between the teachings of Christ and his death and resurrection. He sees the entirety of Christ's life as a unified message.
- **Christ as Revealer of God's Love**: Camak believes that Jesus's crucifixion revealed the extremes that God will go to demonstrate his love for humanity. He sees Christ's love as so profound that it must be the love of God.
- **Christ's death as a "fish hook"**: Camak references an ancient understanding of the significance of Jesus's death on the cross, which suggests that

World (For the Better) | LITTLE BY LITTLE | Fr Columba Jordan CFR August 12, 2025

from a theological dialogue with a fellow church nerd August 12, 2025

Breaking False Peace: Camak's Confrontational Non-Violence August 12, 2025

(no title) August 11, 2025

nugget from a draft I'm working on: Radical contentment: God will provide. And if not, He is crucified with us, and we with Him. August 11, 2025

God offered Jesus to Satan in exchange for humanity. However, Satan was caught by the "fish hook of Jesus' divinity," which destroyed hell with its power.

- **Christ as a Source of Internal Freedom**: Camak views Christianity as a path to internal freedom, particularly from external authorities, manipulation, shame, and fear. He sees Christ as empowering individuals to face life's challenges with peace, joy, and self-possession.
- **Christ as a Means to Transcend Suffering**: Camak emphasizes the importance of suffering in the Christian life, seeing it as a way to connect with Christ's suffering and find meaning. He believes that by attaching personal burdens to the experience of Christ, individuals can find relief.
- **Christ as a doorway to truth**: Camak sees Christ's life and death, not merely as a label, but as a doorway into seeing the truth of how things are and how Christ has joined himself to that reality.
- **Christ's presence in the world**: Camak believes that Christ is still alive and that individuals can speak to Him in

prayer and learn to “hear” what He is saying in their hearts, in the scriptures, and through trusted people. He emphasizes the physical presence of Christ in the Eucharist and other sacraments, viewing the incarnation as a validation of the importance of the physical.

- **Christ’s call to action**: Camak emphasizes that the gospel message is not just to be accepted, but it should be investigated and experienced.

Camak’s understanding of Christ is deeply personal and experiential, not merely intellectual or dogmatic. He often emphasizes the simplicity of the gospel message, seeing it as a direct challenge to complex intellectual constructs.

| Tagged bible, christianity, faith, god, jesus | Leave a comment

Around this time of year I’m filled with

Edit

If we’re going to focus on something irrelevant to the gospel, I think that we could come up with something better than western civilization. August 11, 2025
for a young person in pain August 10, 2025
broken vessel dad August 10, 2025
zine 1.0 + ebook (both free) August 10, 2025
(no title) August 10, 2025
Burned by Grace: an underground testimony August 10, 2025
Interior Freedom from Luke 12:32–40 August 9, 2025
pulling together an e-book…

here are some one-liners I pulled from the archives August 8, 2025

(no title) August 7, 2025

Don't be afraid to fire your doctors, therapists, and other providers. Trust your gut. August 7, 2025

Hell is the Pathway to Heaven August 7, 2025

Discerning the Right University: An Issue-Spotting Frame work August 6, 2025

The Naked Gospel: A Manifesto of the Soul August 5, 2025

Discuss what these sources say about Core Theological Concepts, in the larger context of Boyd

a mix of embarrassmen t and shame every time one of my Jewish friends wishes me Merry Christmas– given how we Christians have treated them from the get-go.

Posted on December 28, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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Camak's Spiritual Journey & Theology. August 5, 2025
What is the gospel? August 5, 2025
podcast: Beyond Perfect: Forging Authentic Faith in Life's Crucible August 4, 2025
✝️ Signposts from the Front August 4, 2025
Too Catholic to be Catholic? August 4, 2025
From Strategies to Surrender: A Spiritual Journey Beyond Self-Help August 4, 2025
Calling Off the Cavalry August 3, 2025
The Trinity and the Surrender of Burdens August 3, 2025
The Danger of Conventional W

The Tracks of My Tears – Smokey Robinson & The Miracles

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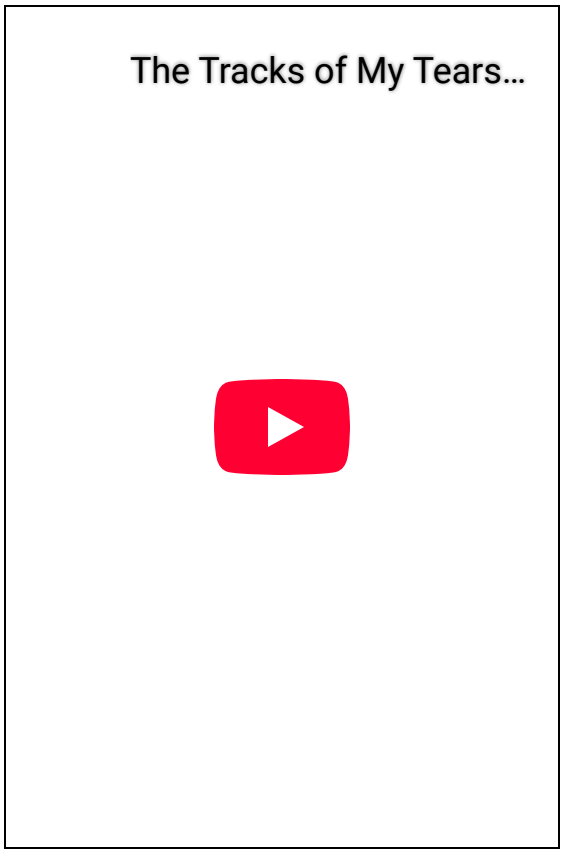
Posted on December 28, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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isdom August 3, 2025
flower power? August 2, 2025
Beyond Dominance: Saint Joseph and the Radical Reimagining of Biblical Manhood August 2, 2025
When Theology Becomes Trauma: A Personal Appeal to Those Questioning Calvinism August 1, 2025
Embracing_the_Outsider__Finding_Profound_Truth_in_Ordinary_Life.m4a August 1, 2025
Does Camak's writing here have anything to offer young adult men? July 31, 2025
podcast: From Overwhelm to Holy Foolishness July 31, 2025

Why do we forget that the Midas touch was (and is) a curse? #eyeoftheneedle

Edit

Posted on December 28, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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"I looked at the stars, and considered how awful it would be for a man to turn his face up to

Edit

The Sower and the Ravens: Trust Beyond Strategy July 31, 2025
overwhelm –> our life, “conceived by the Holy Spirit” July 31, 2025
The Flight to Egypt July 31, 2025
a personal meditation on the dangers of spiritual pride and the quiet dignity of ordinary faith July 31, 2025
a note of encouragement to all of us July 31, 2025
Navigating the Unlit Path July 30, 2025
notes to self 7.30.25 July 30, 2025
“After you.” “No. After you.” July 30, 2025
What Saint Joseph Teaches Me

them as he froze to death, and see no help or pity in all the glittering multitude.” Charles Dickens, Great Expectations

Posted on December 27, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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There he goes again with all

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About Fatherhood and Masculine Strength July 29, 2025

Choose your own title from a list at the end of this reflection. July 28, 2025

Check, please. July 28, 2025

Milarepa vs. Moses the Black July 28, 2025

#solidarity #suffering #deliverance July 27, 2025

field notes 7.27.25 July 27, 2025

Saying His Name in the Chaos: Not a Curse, But a Cry July 27, 2025

stumbled across this–It's not just about being single or married, it's about the joy of understanding our life

# of that "social justice" talk.

Posted on December 27, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

> ## An existentialist reading of this Sunday's gospel
>
> GospelMt 25:31-46Jesus said to his disciples:"When the Son of Man comes in his glory,and all the angels with him,he will sit upon his glorious throne,and all the nations will be assembled before him.And he will

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the philanthropist's mite

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hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

circumstances in the context of God's love for each one of His children

July 26, 2025

A Rabbi, a Buddhist, and I walk into a bar…a synthesis of some evening thoughts via Buddhist AI on loan (with a message of caveat emptor).

July 26, 2025

I had a professor in college who—anytime he had a mental slip—would say: "I only made one mistake, and that was once when I thought I did." 🤣🤣

July 26, 2025

Gram Parsons & Emmylou Harris – Country Baptizing vs. Huck

a story

And he sat down opposite the treasury, and watched the multitude putting money into the treasury. Many rich people put in large sums. And a poor widow came, and put in two copper coins, which make a penny. And he called his disciples to him, and said to them, "Truly, I say

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I wonder if Jesus would be a Christian today.

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hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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Finn's guilt July 25, 2025
The first canonized saint was a criminal being executed. July 24, 2025
Selling spiritual writing is like demanding money when someone asks you for directions—or requiring a toll in order to see a road sign. July 24, 2025
(no title) July 24, 2025
a zine available for download July 23, 2025
(no title) July 22, 2025
(no title) July 22, 2025
note July 20, 2025
(no title) July 20, 2025
Blessed Assurance_ Rest in Christ's Love.wav July 20, 2025

The Monkees - Daydream Believer

Edit

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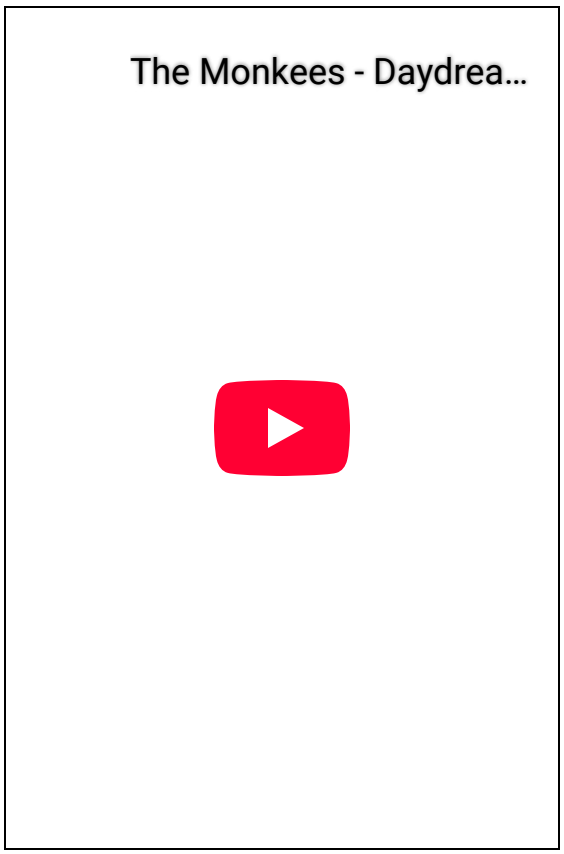
hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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some days I hate God's

Edit

blessed assurance July 20, 2025
DRAFT Dr. ChatGPT & me on weight, etc. July 20, 2025
(no title) July 20, 2025
(no title) July 19, 2025
Suffering: A Path to Divine Understanding July 19, 2025
Ready, set, no go. July 19, 2025
BS Detector July 18, 2025
(no title) July 18, 2025
Gadarene demoniac July 18, 2025
FWIW ICYMI July 18, 2025
ACNA is dead. July 17, 2025
ChatGPT: Did Jesus and St. Paul and the other Apostles and Martyrs “put themselves first,” as the

guts. then I remember this Crucifix

Posted on December 27, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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per the bots’ quandary: the rosary is an existential

Edit

common advice goes? Did anyone in the Christian tradition, whether it's St. Thomas or St. Ignatius of Loyola, or the Popes, or any of the saints, did any of them follow this put-yourself-first advice? And what about codependency? July 16, 2025
(no title) July 15, 2025
Alan Jackson's "Chasin' That Neon Rainbow" vs. Jesus' baptism and subsequent temptations in the wilderness (Matthew 3–4, Mark 1, Luke 3–4) July 15, 2025
so true July 15, 2025
(no title) July 14, 2025

prayer because it focuses on *events* in the life of Christ, not ideas and concepts.

Posted on December 27, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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Meditation after Christmas Eve liturgy…cut off at end for household duties re: jaws

Edit

What overarching theological themes are explored through comparisons of popular culture and biblical narratives? July 14, 2025

The Angels Rejoiced Last Night-Gram Parsons Emmylou Harris vs. The Good Thief July 14, 2025

Dwight Yoakam – Turn It On, Turn It Up, Turn Me Loose vs. Pentecost in the New Testament July 14, 2025

Randy Travis's "Diggin' Up Bones" vs. Apostles huddled in the Upper Room after the crucifixion July 14, 2025

# of life see earlier posts about the incarnation

Posted on December 24, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

voice dictation

I had an experience where I heard a sermon tonight.

I heard a sermon tonight on Christmas Eve and the sermon talked about Christmas past, Christmas present, and Christmas future in terms of the incarnation.

And it made reference to, I think, the idea of the Second Coming, and I felt like I needed to bring this down to my level, although I didn't realize I was doing that.

I felt kind of a jar, a rupture, a displacement that this idea of Jesus coming on the clouds did not compute with what I was describing as integration, my integration of myself and my life into the spiritual realm,

Mark Chesnutt – Old Flames Have New Names (Live at Farm Aid 1992) vs. Mary of Egypt July 14, 2025

Jim Croce's "Box #10" vs. Jesus sending the apostles out with nothing but faith and authority (e.g., Luke 9:1–6, Matthew 10:5–15, Mark 6:7–13). July 14, 2025

The Byrds' "You're Still On My Mind" (rehearsal take #43) and Peter weeping bitterly after denying Christ three times (Luke 22:54–62) July 14, 2025

The Byrds Life In Prison (rehearsal – take #11) vs. Saint Paul

which I take to be Christ's mystical body or whatever you want to call it.

But I've been doing my integration, I've been doing my little work trying to grow closer to Christ every day, and you can call that an existential purgatory or whatever you want to call it.

But I had this idea that this Second Coming, this idea that there's a hope for something in the future, in the actual future, that it needed to be demythologized, that it needed to be brought down to my level.

And somehow this Second Coming is actually kind of an asymptotic, organic fullness of this integrative process that I've been going through, this integration that I've been going through in terms of psychosocial spiritual work or psychospiritual work, whatever you want to call it.

This psychological spiritual work, this development that I've been doing, somehow that was supposed to culminate in some kind of point or asymptote or whatever, and that that was somehow the Second Coming.

But then as I meditated, as I was putting my daughter to bed, I realized I had an experience that, no, no, I had an infusion of hope, that's the same as my word, I felt the jaws of life, another

in Prison July 14, 2025

The Byrds The Christian Life (rehearsal – take #11) vs. Saint Paul July 14, 2025

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version of the jaws of life grasped me and pulled me up to this hope, this future, this cloud, this shimmering gold, not in terms of a vision, but I don't know, I was looking at the cloth around the table, I don't know what you call it, for communion tonight, but there was this bright white hope that grabbed me, and it grabbed me in a rupture kind of way, just like the jaws of life grabbed me in the pit, this jaws of life of the future grabbed me and pulled me up and said, no, this is what you're going to have, it's not just going to be an organic growth into some kind of asymptote or some kind of organic fulmination, no, just like the incarnation itself was a rupture, the Second Coming is going to be a rupture, and whether you talk about it individually or corporately or whatever, but somehow there's going to be another rupture, another pulling me out so there's not just my existential purgatory or whatever you want to call it, my spiritual growth, there's going to be a radical transformation, there's going to be a radical restoration, the God is going to pull me into a plane of existence that I can't comprehend, and this realization hit me, it wasn't a logical deduction, it was like getting slapped upside the head in a good way and saying, no, Camak, this thing that you're waiting for is not just your own slog up the hill, with consolation and desolation, no, there's going to be an

September 2024
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interruption, a rupture, a drawing me out, the jaws of life grab me, and the jaws of life is not letting me go, and we can talk about the details and what this life is all about and the purpose of everything or whatever, but no, there's something more, and it's going to grab me, it's not something I was looking for, I was thinking that I was going to bring this sermon down to my level, but I was going to demythologize it, that the pastor was a little bit too unhip or a little bit too not with it or whatever the right word is, that he wasn't sophisticated enough, that he was still in this primitive type of theology, and whether you talk about the details or whatever it looks like in the physical world, who knows, but I do feel that I have access to this spiritual dimension, and that's true, I have that access right now, but this hope, this hope that I have that just ruptured my little box, my little world, this hope is going to pull me out, I have hope that I'm going to be finally rescued, the jaws of life cut me open, cut open the crap, cut open the things that tied me down, I've been released, I keep getting released from the things that tied me down, but I'm going to be drawn up, I'm not just going to be cut free and left hanging, and yes, I'll be trying to stand up and dust myself off and grow, but ultimately Christ is going to draw me out of the pit, just like that icon, just like that icon of Christ's harrowing hell, whatever it

is, when Christ is literally drawing Adam and Eve out of the tombs and pulling them up, the Resurrection Christ is pulling them up, I'm going to be pulled up, it's like another version of the jaws of life, but it's much shinier and newer, and it's going to be great, and I can hope for that, I don't have to hope just for slogging up the hill and incremental growth, and trying to do better every day, and going to therapy, and trying to read the Bible, and read the lectionary, and read my spiritual books and slog on through this world, through this world where pain and joy are commingled as Henry Nowan reminded me again, there's always a fly in the ointment, as I say, but no, there's something more coming, and it may not be the mythological version, and see that's the problem, this mythological version, or whatever it is, the three-story universe, but the way we talk about it tends to obscure, it tends to sound like it's false, but it's true.

| Leave a comment

as I recall American "revivals"

Edit

were based on shame and fear—“Sinners in the hands of an angry God” anyone?

Posted on December 24, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

| Leave a comment

Am I wrong here??!! (It wouldn’t be the first time.) Am I engaging with straw men? (I think the laity

Edit

deserve better, and the thought police who intimidate authentic clergy should be confronted publicly—just like in the New Testamen t.)

Posted on December 24, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Boyd Camak offers a significant critique of contemporary Christianity, particularly its American expressions, which he often finds superficial and distorted. His critique is multifaceted, touching on various aspects of modern Christian belief and practice.

Here are some key elements of his critique:

- **Rejection of "Believe or Burn" Mentality**: Camak rejects the idea that Christianity is primarily about intellectual assent to certain doctrines or a "believe or burn" mentality. He believes that such an approach oversimplifies the faith and turns it into a rigid set of rules rather than a transformative way of life. He also rejects the idea that the Bible is to be interpreted literally or uniformly, noting that God's people's understanding of God evolved over time.
- **Opposition to the Prosperity Gospel**: Camak is critical of the prosperity gospel, which emphasizes material wealth and success as signs of God's favor. He sees this as a distortion of the gospel's true message, which he believes is about embracing suffering and finding internal freedom.
- **Critique of Superficial Spiritualities**: He critiques spiritualities that offer easy answers or bypass the reality of suffering. He is wary of approaches to Christianity that provide simplistic solutions rather than grappling with the

complexities of human existence and the darker aspects of life.

- **Discomfort with "Polished" Christianity**: Camak expresses discomfort with what he calls "polished" Christianity. This suggests he dislikes the overly refined, sanitized, and often commercialized presentation of the faith that dominates some Christian circles. He seems to prefer a more raw, authentic, and vulnerable expression of faith, one that acknowledges brokenness and hypocrisy.
- **Critique of Commodified Christianity**: Camak is critical of commodified Christianity and the Christian publishing industry. He seems to view the commercialization of faith as something that distracts from the true essence of the gospel.
- **Rejection of Formulaic Approaches:** Camak suggests that the gospel is not a formula. He believes that the gospel is so simple that it "upends all of [his] categories and exposes the vacuity of all of [his] intellectual constructs". His critique suggests a rejection of formulaic approaches that attempt to reduce the gospel to a set of rules or principles. He also sees the gospel as a way

of life that leads to internal freedom, particularly from the control, manipulation, shame, and fear imposed by external authorities.

- **Emphasis on Personal Experience over Intellectual Constructs**: Camak is critical of forms of Christianity that prioritize intellectual constructs over personal experience. He thinks that people who are not intellectuals or academics may have a closer relationship with Christ than those with academic knowledge.
- **Critique of the Disconnect Between Christ's Teachings and the Atonement**: He notes that many atonement theories and mythologies have created a perceived disconnect between Christ's teachings and the crucifixion and resurrection, which he sees as unified. He emphasizes that Christ's teachings, particularly the Beatitudes, are about radical liberation, and the crucifixion is an example of Christ living out those teachings.
- **Emphasis on the Radical Gospel**: Camak emphasizes the radical nature of the gospel as a confrontation with reality. He sees the gospel as a threat to those who have put their

chips on riches and power because it offers an internal freedom that cannot be touched by external circumstances.

- **Concern About the Impact of Empire**: He hypothesizes that Christianity is less amenable to critical thinking because of its historical ties to empire. He believes that this can be damaging, especially in a multicultural society.
- **Critique of "Bible Belt" Christianity**: Camak contrasts "Bible Belt" Christianity with the true message of Christ. This suggests he sees some forms of Christianity as culturally bound and misaligned with the core teachings of the gospel.
- **Distrust of Religious Authority**: Camak shows a distrust of religious authority. He sees the gospel as a path to freedom from unjust or corrupt external authority, including religious authority that seeks to control, shame, or manipulate. He points out that the gospels are full of Jesus confronting and calling out religious leaders with their hypocrisy.
- **The Church as an Authority**: Camak has found the Catholic Church to be a source for gathering and synthesizing

different factors, like language, culture, and prior interpretations, when reading the scriptures. He uses the Catholic lectionary and commentaries when reading the Bible because he finds this a better place to start than with a solo contemporary writer. He also sees the tradition of the Roman Catholic and Eastern Orthodox churches as a way of understanding the Bible.

In summary, Camak's critique of contemporary Christianity is that it has become overly intellectualized, commercialized, and focused on external behaviors rather than inner transformation. He advocates for a more authentic and radical faith that embraces suffering, prioritizes personal experience, and leads to true internal freedom. He believes that much of what passes for Christianity in contemporary American culture has strayed far from the essence of the gospel and the life and teachings of Jesus.

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“God became man so that man might become god.”

—

Saint Athanasius

Edit

Posted on December 24, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Explanation

This statement summarizes the doctrine of theosis, which teaches that through the incarnation of Jesus Christ, humanity can partake in divine grace and grow in holiness. While both the Roman Catholic Church and the Eastern Orthodox Church affirm this concept, their interpretations differ slightly. The Catholic Church emphasizes participation in God’s grace and sanctification, while the Orthodox Church focuses on a more

profound union with God through divine energies.

Sources

[1] Saint Athanasius on Divinization – Adoremus Bulletin https://adoremus.org/2024/05/saint-athanasius-on-divinization/

[2] Divinization (Christian) – Wikipedia https://en.wikipedia.org/wiki/Divinization_(Christian)

[3] That Man Might Become God — Fr. Andrew Stephen Damick https://blogs.ancientfaith.com/asd/2015/01/22/man-might-become-god/

[4] When God Became Man so Man Could Become God https://www.ucg.org/learn/beyond-today-magazine/beyond-today-magazine-march-april-2021/when-god-became-man-so-man-could

[5] St. Athanasius – What was God to Do – Holy Cross Orthodox Church https://www.holycrossoca.org/newslet/1511.html

[6] What “So that We Might Become God” Means | Catholic Answers Q&A https://www.catholic.com/qa/what-so-that-we-might-become-god-means

[7] Quotes by Athanasius of Alexandria (Author of On the Incarnation) https://www.goodreads.com/author/quotes/5786637.Athanasius_of_Alexandria

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Christmas is a radical event that disrupts conventional wisdom.

Edit

Posted on December 24, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Boyd Camak would likely view Christmas through the lens of his unique blend of existentialist Christianity, infused with elements of Catholic tradition, and a critical perspective on contemporary expressions of Christianity [1, 2].

Here's how Camak might view Christmas, based on the provided sources:

- **God's Surrender:** Camak sees the Feast of the Nativity as a time when God surrenders Himself to humanity [3]. This perspective aligns with his view of God's love as a self-giving act, rather than an act of appeasement [4].

- **Incarnation as Key:** Camak emphasizes the importance of the incarnation, the Word made flesh [5, 6]. He sees the incarnation as a radical event that disrupts conventional wisdom and reveals the depths of God's love [4, 6]. He believes that faith in the incarnation should lead to an embrace of the physical aspects of faith, such as the Eucharist and sacramentals like the rosary [5].
- **Relevance to the Human Condition**: Camak views the life of Christ, including the Nativity, as a framework for living and orienting oneself in a world that can often feel meaningless [4, 7]. He sees the gospel as a way of coping with the human condition, including the suffering and absurdity inherent in life [2, 7].
- **Not a Superficial Celebration**: Camak is critical of superficial or distorted forms of Christianity [2]. He would likely view Christmas as more than just a cultural holiday and would likely focus on its deeper spiritual significance [2, 4]. He would likely reject a "believe or burn" mentality, the prosperity gospel, and spiritualities that

offer easy solutions or bypass the reality of suffering [2].

- **A New Beginning**: Camak sees the story of the resurrection as a story of “the re-making of creation itself,” offering humanity a new beginning [4]. This new beginning involves the transformation of individuals and their experiences, leading to a life filled with peace, joy, and purpose. While this statement is in reference to the resurrection, it is likely he would also see the Nativity as a kind of new beginning, since Jesus’ birth was necessary for the events of his death and resurrection.
- **Experience Over Intellectual Constructs**: Camak would likely emphasize the personal experience of encountering the divine at Christmas, rather than focusing solely on theological or philosophical concepts [2, 8]. He believes that the gospel is not sophisticated but simple, and that it exposes the vacuity of intellectual constructs [4, 9]. He would likely see a deeper connection with Christ for those who do not have high academic intelligence [10, 11].

In summary, Camak would likely view Christmas as a profound event where God enters the world in a radical act of love and surrender [3, 6]. He would focus on the meaning of the incarnation and its implications for human life, emphasizing the need to embrace the physical aspects of faith, while rejecting superficial expressions of belief [2, 5].

| Tagged bible, christianity, christmas, incarnation, jesus | Leave a comment

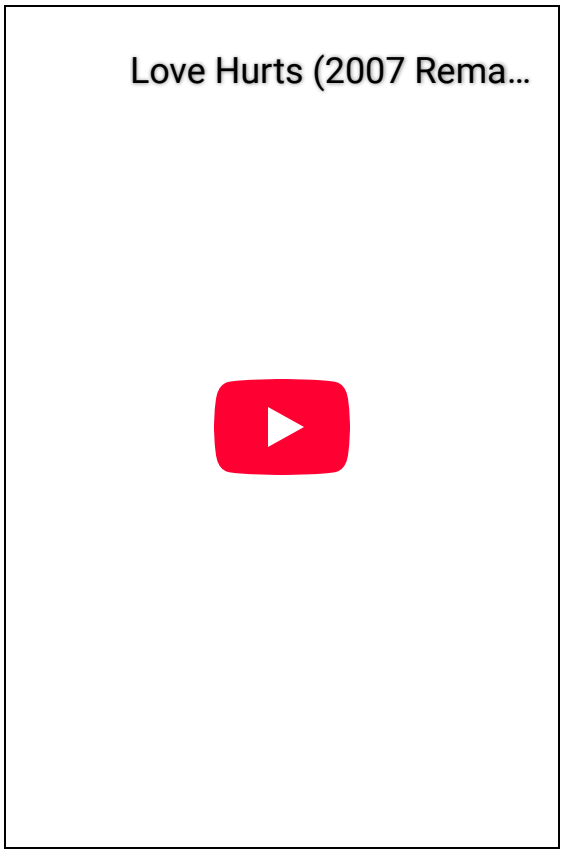
Love Hurts – Gram Parsons (w/Emmylou Harris)

Edit

Posted on December 23, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



| Leave a comment

My way through fear **of ANYTHING** big or small is TRUST. God keep

Edit

reminding me to trust!

Posted on December 23, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

| Leave a comment

What is worse—death…or **fear** of death?

Edit

Posted on December 23, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

| Leave a comment

The gospel is not relevant to me. I am

Edit

relevant to the gospel.

Posted on December 23, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

| Leave a comment

“Furthermore, Edit believers are called to identify with Christ’s suffering, including the shame He endured. This identification paradoxically leads to

freedom from personal shame, as Christians find their identity and worth in Christ rather than in the world's standards or their own failures."

Posted on December 23, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

I can attach myself, my shame-filled self to Christ, to the bloody tortured naked Christ. My shame will be crucified along with Christ, and I will be existentially resurrected, healed, and free to serve.

Below from Perplexity:

The doctrine of Christ bearing our shame speaks powerfully to how Christians are freed from their own shame through His sacrificial actions. This can be summarized with key Scripture quotes from the Revised Standard Version (RSV):

1. Christ's willingness to endure shame:
   "looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God." (Hebrews 12:2)
2. The call to share in Christ's disgrace:
   "Let us, then, go to him outside the camp, bearing the disgrace he bore." (Hebrews 13:13)
3. Freedom from shame through faith:
   "No one who believes in him will be put to shame." (Romans 10:11)

These verses illustrate how Christ willingly bore shame on our behalf, enabling believers to be freed from their own shame. By enduring the cross and "despising the shame," Jesus took upon Himself the disgrace that rightfully belonged to humanity. This act allows Christians to approach

God without shame, knowing that Christ has borne it for them.

Furthermore, believers are called to identify with Christ's suffering, including the shame He endured. This identification paradoxically leads to freedom from personal shame, as Christians find their identity and worth in Christ rather than in the world's standards or their own failures.

Ultimately, this doctrine assures believers that through faith in Christ, they will not be put to shame before God. The shame of sin and failure is replaced by the honor of being accepted in Christ, enabling Christians to live with confidence and freedom in their relationship with God.

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| Tagged bible, christianity, faith, god, jesus | Leave a comment

fear and shame have been a part of our human condition from the get-go

Edit

Posted on December 23, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Then the eyes of both of them were opened, and they knew that they were naked; so they sewed fig leaves together and made loincloths for themselves. When they heard the sound of the Lord God walking about

in the garden at the breezy time of the day, the man and his wife hid themselves from the Lord God among the trees of the garden. The Lord God then called to the man and asked him: Where are you? He answered, “I heard you in the garden; but I was afraid, because I was naked, so I hid.”

Donald Senior; John Collins; Mary Ann Getty. The Catholic Study Bible (Kindle Locations 22821-22827). Oxford University Press. Kindle Edition.

| 1 Comment

This video neutralizes so much #bullshit–like worldly, deceptive, fuck-your-life-up-follow-the-crowd

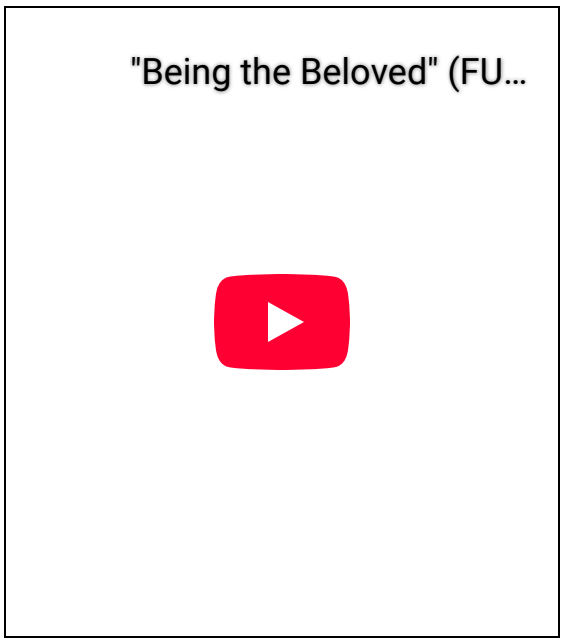
Edit

#bullshit I can’t say enough about it.

Posted on December 22, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



| 1 Comment

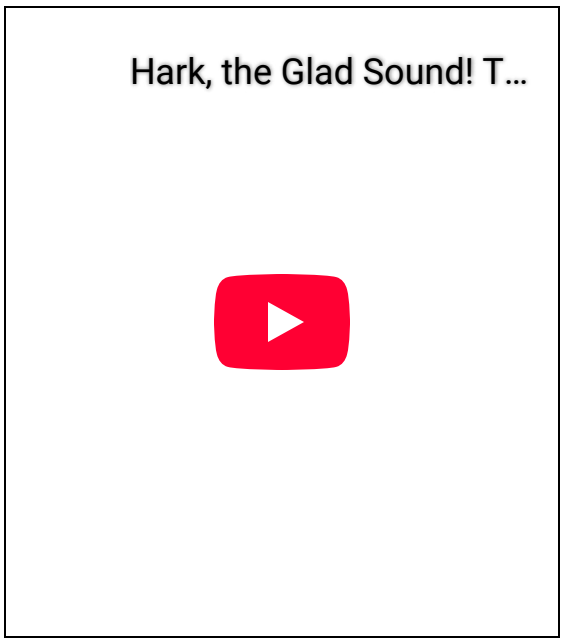
as I was saying... (nothing new here)

Edit

Posted on December 22, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



| Leave a comment

I agree with Christians who aren't interested in #socialjustice. I'm interested in social injustice. h/t

Edit

the Apostle James

Posted on December 21, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

| Leave a comment

You don't need advanced degrees in anatomy and physiology to get a hug. (23 min.)

Edit

Posted on December 21, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Boyd Camak's Existentialist Christianity: You don't need advanced degrees in anatomy and physiology to get a hug.

| Leave a comment

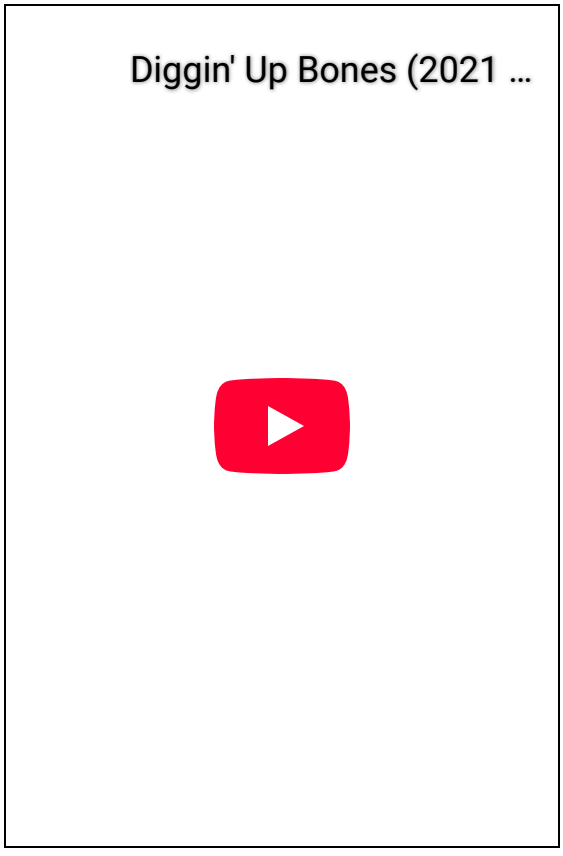
another love song from God to us :(

Edit

Posted on December 21, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



| Leave a comment

this one helped me… passing it along in case anyone's interested…16 min

Edit

Posted on December 21, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

God's Unconditional Love.wav

| Leave a comment

My God's love for me won't back down. h/t Tom Petty

Edit

Posted on December 21, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Voice dictation

I stayed up too late last night, so I'm exhausted. It's a Saturday. I've had a pretty good day so far. I've been thinking about something that someone said to me they said that I think that the whole world revolves around me and it was a humorous conversation, as I had just made an ironic or self deprecating remark about Something that made it seem that I did feel like the world does revolve around me.

And so I lay in my easy chair… and I thought about some things actually i already was in my easy chair. I felt like God wanted me to sit down because he wanted to tell me something— get out of my blog because it was gonna be a new idea that he was gonna reveal. I've learned not to ask questions about this kind of stuff anymore so I sat there waiting. I reclined waiting for this new idea. And the new idea was that there is no new idea. Karl Rahner makes this point in fancy theological talk he said that Christ's sacrifice on the cross could not be surpassed. Of course I was reading a restatement or a dumbed down version of Karl Rahner. And I'm probably butchering it cause I haven't double checked this in the book. I'm

just remembering it from many years ago. But I think others have made a similar point. I think Thomas Hopko said something on these lines but anyway theology aside the point is that God‘s love is revealed in Christ’s life, which is consummated on the cross or in other words God’s taking on human flesh, and having the shit kicked out of him Verbally experientially, physically socioeconomically religiously economically basically getting the shit kicked out of him every potential way every possible way that one could be, born in a stable living in a backwater town Christ absorbed it all in his life and in his death, including the shame and the torture and the condemnation by the religious authorities and the powers of the state and the abandonment of his friends, and doing it all alone, except the course by the faithful women that stood by him at the cross…including Mary Magdalene… the apostle to the apostles… but of course about to gives the women credit they’re always forgotten. We even forget that they’ve forgotten. And I think maybe John the apostle was at the foot of the cross. But they all abandoned him in the garden of gethsemane when the soldiers came to arrest him, and who was it that ran away naked, they all bolted and left him alone.

But I think the point that God wanted to make with me was that this is the story. This is the idea if you can call it that this is the revelation of the truth with a capital T. And **the fact that I thought** that there was gonna be something new something greater some new revelation is **more evidence that I too forget and abandon Christ.** I'm sleeping in the garden while Christ is sweating blood.

I've been doing this blog thing and this reflection thing for over a year and indulging myself in Google bots to help me reflect on my reflections and after all this, I forget the main thing. I'm going about my day and I'm thinking that there's gonna be some new insight in fact or I should say that there's gonna be new information when the fact is that Christ life his show and tell—i.e. he told us how to live, but he also showed us how to live with his life and the way he lived his life. And I have forgotten the main thing, even though I've been blogging about it for over a year.

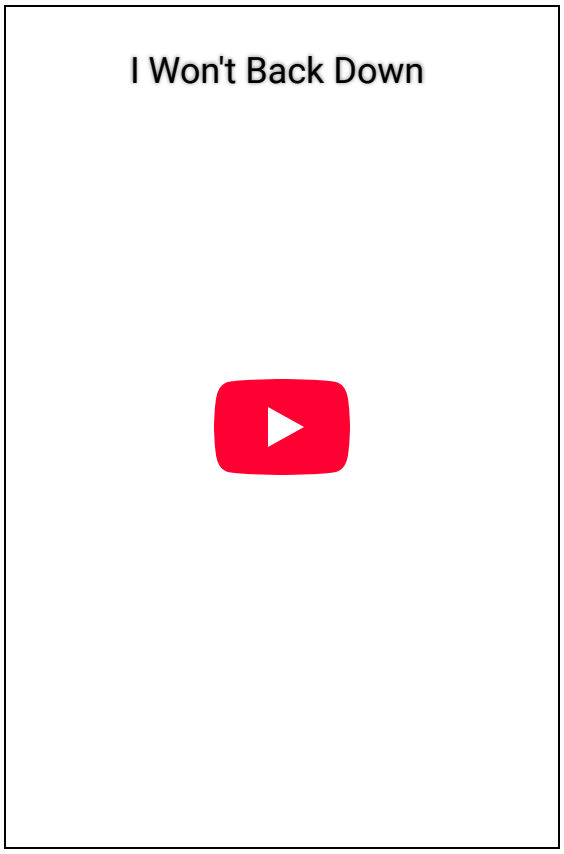
And this is where it gets back to that original thought about people criticizing —calling me, self-centered, humorously, or justly or unjustly or some mix of the three. And how that led me into thoughts about psychotherapy from many years ago, and the notion of an inner critic, and

then thoughts about whether people in my life were augmenting or coming alongside that inner critic and multiplying its impact and how the psychotherapist called it a jailer and how you couldn't approach it directly, and I can't remember the details of the rest of what she said

But then I kind of got off that track and started thinking that whether I'm selfish or not or some combination or whatever, the real issue is the real thing to remember is that God loves me just like that Henri Nouwen video that was the most impactful Christian content that I've ever encountered. That's the key right the idea to remember it like I'm gonna remember some content for an exam or remember to take my keys with me in the car or whatever that's an idea that's a concept. That's a good starting point but Henri Nouwen and talked about claiming God's love, and as I sat here, I realized that what I really had to do was to let go and that's such a stupid spiritual phrase that I had to stop thinking about God's love as a concept and just let it all drop let it all drop, but all my thinking drop all my concepts drop and see if there's really something there besides myself is there an "other' there like that Jewish thinker whose name I forget at the moment that talked about "I and thou" and of course that's about all I've read

is the title. His work is the title but the idea is to just let it drop and see if there's something there and the good news for me is that it **was there** that it is there God's love for me is there and I can tell myself that God bless me but his love for me does not depend on not telling myself that he loves me or it does not depend on anyone else to telling me that God loves me. Those are good things, but they are not necessary that God's love is not contingent on those things and the most eloquent expression of God's love his ultimate and impossible to surpass effort to communicate his love for us is a quiet corpse on a cross, and I'm borrowing some of that from Thomas Hopko, but in a much more butchered way to say it, but that's the good news the God's love for me. Is there when I think about it and try to obscure it with my thoughts or whether I forget about it or do I think there's gonna be some new revelation or other people try to tell me I'm terrible or what do they think I'm awesome or whatever the fact is that Source that love is always there and it's always gonna be there come hell or high water, no matter what and not even death can extinguish it.

—



| Tagged bible, christianity, faith, god, jesus | Leave a comment

Eucharist to g Edit —hold the philosophy

.

Posted on December 21, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

| Leave a comment

—Can you summarize why Camak believes and thinks that everyday people, not educated in or temperamentally suited for Philosophy—especially people who do not have high academic intelligence as

Edit

it is typically defined—should not be intimidated by philosophy at all, and in fact, may have a closer relationship with Christ for their lack of academic philosophical knowledge. Can you also cite Camak's use of Christian

tradition and philosophy itself—both Christian and general—to make this case?

Posted on December 21, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Camak suggests that people without formal philosophical training or high academic intelligence may have a closer relationship with Christ, and should not be intimidated by philosophy, because of the emphasis that both Jesus and existentialist thought place on experience over intellectual constructs. Here's a breakdown of his reasoning:

- **Emphasis on Experience over Intellect:** Camak frequently highlights the idea that personal experience is more important than intellectual constructs in understanding faith. He states, "father Abraham and Jesus for the win

—experience over intellectual constructs”. He also says, “Bringing it back to Kierkegaard…personal experience over intellectual constructs” and “…Shestov less intellectualism more on experience :)”. Camak believes the gospel is simple and not sophisticated, and that it “upends all of [his] categories and exposes the vacuity of all of [his] intellectual constructs”.

- **Critique of Intellectualized Christianity:** Camak critiques what he sees as overly intellectual or “polished” forms of Christianity, which he believes can obscure the true essence of the gospel. He suggests that many people dismiss Christianity due to the “bullshit” surrounding it, which includes complex theologies and formulas. Camak is critical of the “believe or burn” mentality, the prosperity gospel, and spiritualities that offer easy solutions or bypass the reality of suffering.
- **Existentialism as a Framework:** Camak uses existentialist philosophy to emphasize the importance of lived experience and wrestling with existential questions. He views the life and death of

Jesus as a model for confronting the meaninglessness, suffering, and absurdity inherent in the human condition. This focus on lived experience sets him apart from more traditional or doctrinal approaches to Christianity.

- **The Gospel is Simple:** Camak states that the gospel is not sophisticated and is so simple that it “upends all of my categories and exposes the vacuity of all of my intellectual constructs”. He views the gospel as a framework for living and orienting oneself in a world that often feels meaningless. This implies that a deep understanding of the gospel does not rely on high levels of academic intelligence. He also says, “The #gospel is not a formula”.
- **Jesus as The Way:** Camak emphasizes that “Jesus is the Way, not a Pop Quiz”. This statement implies that faith is not about intellectual understanding or passing tests but about following the path of Jesus.
- **Rejection of Complex Doctrines**: Camak rejects certain complex theological doctrines, such as the

Immaculate Conception, calling it a “meaningless abstraction”. He also dismisses a Roman Catholic teaching about mortal sin as “complete bullshit”, emphasizing that Jesus is not going to “kick you into the ditch” when you are trying to come to Him.

- **The Bible and Tradition:** Although he is critical of certain aspects of Christianity, he values the Catholic tradition, especially for scripture reading and commentaries. He finds spiritual grounding in practices like the rosary and speaks positively of sacraments and sacramentals. He uses his knowledge of philosophy and law to question certain traditional doctrines. Camak uses the story of St. Seraphim and robbers, and the work of Howard Thurman, to demonstrate that true followers of Christ are not intimidated by suffering, torture, or even death, because their faith has given them internal freedom.
- **Intellect as a Way to God:** Camak acknowledges that for some people, especially those who have experienced emotional abuse, intellect may

be the only way they can relate to God.

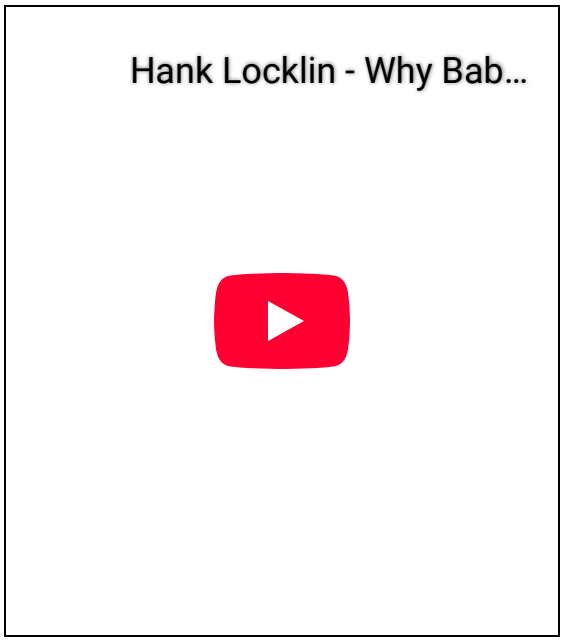
In summary, Camak argues that because the core of Christian faith is based on lived experience and internal transformation, those who have not been formally educated in philosophy should not feel intimidated by it. He suggests that a focus on personal experience and the simple truths of the gospel may be more valuable than academic knowledge when seeking a relationship with Christ. He uses both Christian tradition, the Bible, and philosophical ideas to support his view that simple faith is more powerful and effective than complicated doctrine.

| Leave a comment

hot take: Sound track to Hosea? Hank Locklin – Why Baby Why

Edit

Posted on December 20, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)



| Leave a comment

accidental year-end synthesis? bots do a pretty good job (not perfect)...plus they repeat some stuff at the end... maybe I need

Edit

it? OR if you have 26 minutes to kill… (otherwise note to self that this is a decent synthesis up to this point)

Posted on December 20, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Boyd Camak_ Existentialist Christianity.wav

| Leave a comment

an important perspective from the Edit

Apostle John (as an interlocutor pointed out to me once, for many of us, intellect is the *only way* we have to relate to God—for example due to emotional abuse in one's family of origin, until we can get help…usually as a response

to some life event that forces us to…

Posted on December 20, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

The Gospel of John indeed emphasizes intellectual constructs, particularly through its theological depth and Christological focus. It presents a sophisticated understanding of truth and the nature of Jesus as the Logos, which suggests a reliance on intellectual reasoning to convey spiritual truths.

Intellectual Constructs in the Gospel of John

- **Logos Concept**: The opening verses articulate a profound philosophical idea that “the Word (Logos) was with God and was God” (John 1:1), indicating a high Christology that requires intellectual engagement to grasp its implications about the divine nature of Jesus[9].

- **Truth as Absolute**: The Gospel portrays truth (ἀλήθεια) as an absolute concept, presenting it as foundational to faith and incompatible with relativism, thereby emphasizing an intellectual approach to understanding God and reality[3].

Apostle John's Tradition of Love

The tradition that the Apostle John, in his later years, repeatedly urged his followers to "love one another" is well-documented. According to early church writings, particularly from Jerome, it is said that John would often deliver this simple yet profound message during his sermons[2][8].

- **Significance of Repetition**: This emphasis on love can be interpreted as a call to embody the core tenets of Christian faith. While it may seem simplistic, it underscores the challenge of living out this commandment amidst human complexities and conflicts.

Conclusion

In summary, the Gospel of John leans toward intellectual constructs through its theological depth and complex Christology, while the tradition surrounding the Apostle John's later emphasis on love highlights a practical application of faith that transcends mere intellectualism. This duality reflects the interplay between understanding profound truths about God and living them out in everyday relationships.

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| Leave a comment

footnote on Barth

Edit

Posted on December 20, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Karl Barth occupies a unique position in the debate between personal experience and intellectual constructs

in theology. While his theology is often seen as rejecting intellectualism in favor of divine revelation, his approach is nuanced and does not fully align with either extreme.

Barth's Theology: Revelation Over Intellectualism

1. **Christ-Centered Revelation**:

- Barth rejected natural theology (the idea that God can be known through reason or nature) and grounded all theology in the self-revelation of God through Jesus Christ as attested in Scripture[2][3]. He believed that human reason and subjective experience are insufficient for knowing God, emphasizing that faith begins with God's initiative, not human effort[5][7].
- For Barth, Abraham's faith exemplifies this: it is not based on intellectual constructs or religious experience but on God's unconditioned call and promise[5].

1. **Critique of Intellectual Constructs**:

- Barth broke with classical metaphysical theology, which sought to harmonize faith and reason. Instead, he emphasized the limits of human cognition, influenced by Kant's epistemology, and insisted that theology must begin with divine revelation rather than speculative philosophy[1][6].
- Critics argue this led to an "irrationalism" that undermines Christianity's ability to engage with broader intellectual traditions[1][3].

1. **Rejection of Subjective Experience**:

- Barth was critical of grounding theology in subjective religious experiences, which he saw as unreliable and prone to human distortion. He viewed faith as a response to God's objective act of revelation, not as something rooted in personal feelings or mystical encounters[7].

Barth's Relation to Abraham and Jesus

- **Abraham**: Barth saw Abraham's faith as paradigmatic—a radical trust in

God's promise without reliance on religious rituals or intellectual justifications. Faith, for Barth, is a miracle initiated by God, a pure beginning that transcends both reason and experience[5].

- **Jesus**: Barth's theology focused entirely on Jesus Christ as the center of revelation. He believed that all theological understanding must flow from Christ's life, death, and resurrection. This Christocentrism aligns with Jesus' emphasis on lived faith (as seen in the Beatitudes) but rejects grounding faith in personal religious experiences[11].

Comparison: Intellectualism vs. Experience

Focus on Intellectual ConstructsFocus on Personal Experience Classical Theism (natural theology, metaphysics) Kierkegaard (leap of faith), Shestov (despair) Aquinas (faith and reason synthesis) Abraham's radical trust Barth: Rejects both extremes—grounds faith solely in divine revelation through Christ[2][3].

Conclusion

Barth's theology prioritizes divine revelation over both intellectual constructs and subjective experience. While he shares Kierkegaard's distrust of rationalism, his rejection of personal experience as a foundation for faith sets him apart from existentialist theologians like Kierkegaard or Shestov. Barth aligns most closely with Abraham's radical trust in God's promise and Jesus' focus on divine action rather than human effort, emphasizing that true faith originates not from human striving but from God's sovereign initiative.

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I need to chec Edit the recent previous posts about philosophy etc

Posted on December 20, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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Can you summarize this entire dialogue in a Edit

way that brings out the major players and flavors of existentialist philosophy and existentialist theology and differentiate the ones that focus on intellectual constructs versus those that focus on personal experience

and then relate that to Abraham and Jesus and their focus on experience over intellectual co nstructs.

Posted on December 20, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Summary of Dialogue: Existentialist Philosophy and Theology

Existentialism is a philosophical movement emphasizing individual freedom, responsibility, and personal experience over abstract intellectual

constructs. It asserts that “existence precedes essence,” meaning individuals define their own purpose through choices and actions, rejecting predetermined essences or universal truths[1][3][7]. This foundational principle influences both secular existentialists like Sartre and Kierkegaardian-inspired Christian existentialists.

Major Players in Existentialist Philosophy

1. **Jean-Paul Sartre**: Advocated radical freedom and responsibility, emphasizing that humans create their essence through choices.

- Focus: Intellectual constructs (freedom, responsibility).

1. **Martin Heidegger**: Explored *Being* and authenticity, focusing on human existence as a process of becoming.

- Focus: Intellectual constructs (ontology).
- **Controversy**: Heidegger’s Nazi affiliation and anti-Semitic views complicate his legacy[3][7].

1. **Søren Kierkegaard**: The “father of existentialism,”

emphasized faith, subjective truth, and the “leap of faith” over rational systems.

- Focus: Personal experience (faith, anxiety).

Major Players in Existentialist Theology

1. **Paul Tillich**: Reinterpreted God as the “ground of being” and faith as humanity’s *ultimate concern*.

- Focus: Bridging intellectual constructs with personal experience.

1. **Rudolf Bultmann**: Advocated “demythologization,” interpreting Christian myths existentially to make them relevant to modern life.

- Focus: Personal experience (faith as encounter).

1. **John Macquarrie**: Integrated existentialism into Christian theology, emphasizing freedom, hope, and God as “Holy Being.”

- Focus: Personal experience (authenticity).

1. **Lev Shestov**: Critiqued rationalism as oppressive, advocating for a deeply personal, experiential faith rooted in despair and existential struggle.

- Focus: Radical personal experience (anti-philosophy)[5].

Intellectual Constructs vs. Personal Experience

Focus on Intellectual ConstructsFocus on Personal Experience Sartre (freedom, responsibility) Kierkegaard (faith, leap of faith) Heidegger (ontology, authenticity) Shestov (anti-rationalism, despair) Tillich (systematic theology with existentialism) Bultmann (faith as encounter) Nietzsche (nihilism, overcoming despair) Abraham's radical trust in God[2][4][6]

Connection to Abraham and Jesus

1. **Abraham's Faith**:

- Abraham's journey exemplifies an experiential approach to faith over intellectual constructs. His willingness to trust God—leaving his homeland or offering Isaac—reflects a radical reliance on personal relationship rather than rational understanding[2][4][6]. This mirrors Kierkegaard's concept of the "leap of faith," where belief transcends reason.

1. **Jesus' Beatitudes**:

- The Beatitudes emphasize experiential blessings through humility, mourning, and persecution (Matthew 5:3-12). These teachings prioritize lived experiences of dependence on God over intellectualized morality or doctrine[4]. Like existentialist theology, they highlight authenticity and transformation through personal encounters with God.

Conclusion

Existentialist philosophy and theology converge on the importance of

personal experience in defining meaning and faith. Thinkers like Kierkegaard and Shestov align closely with Abraham's radical trust in God and Jesus' focus on lived faith in the Beatitudes, rejecting reliance on intellectual systems in favor of transformative personal encounters with the divine.

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…father Abraham and Jesus for the win— experience over intellectual co nstructs

Edit

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Yes, it can be argued that the experiential approach of both Lev Shestov and Søren Kierkegaard aligns with the faith exemplified by Abraham in the Old Testament and the teachings of Jesus, particularly in the Beatitudes.

Abraham's Faith

- **Personal Experience and Trust**: Abraham's faith was characterized by a profound personal trust in God, demonstrated when he left his homeland based solely on God's promise (Genesis 12:1-4). His willingness to sacrifice Isaac (Genesis 22) illustrates a faith that transcends intellectual reasoning, relying instead on a deep, experiential relationship with God[1][4].
- **Radical Trust**: This faith is often described as radical trust, where Abraham believed in God's promises despite seemingly impossible circumstances. His journey reflects an experiential understanding of faith that resonates with existential themes of personal commitment and reliance on divine guidance.

Jesus and the Beatitudes

- **Experiential Teachings**: In the Beatitudes (Matthew 5:3-12), Jesus emphasizes blessings

that arise from lived experiences, such as poverty of spirit, mourning, and persecution. These teachings highlight a relationship with God that is rooted in personal experience rather than mere intellectual assent[2][5][8].

- **Counterintuitive Blessings**: Jesus' message challenges conventional notions of success and happiness, suggesting that true blessedness comes from humility and dependence on God. This perspective aligns with Kierkegaard's emphasis on subjective truth and personal experience as foundational to faith[9].

Conclusion

Both Abraham's faith and Jesus' teachings reflect a model of belief grounded in personal experience rather than abstract intellectualism. This experiential approach underscores the importance of individual encounters with God, emphasizing that true understanding and fulfillment come from a lived relationship with the divine.

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Bringing it back to Kierkegaard… personal experience over intellectual co nstructs

Edit

Posted on December 20, 2024 by Boyd Camak,

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Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Yes, Søren Kierkegaard would likely agree with Lev Shestov's more experiential approach to philosophy. Both thinkers emphasize the importance of personal experience and the subjective nature of truth over abstract intellectual constructs.

Kierkegaard's Agreement with Experiential Philosophy

1. **Focus on Individual Experience**: Kierkegaard believed that true understanding and meaning arise from individual experiences rather than universal abstractions. He argued that human existence is a dynamic process shaped by personal choices and encounters with anxiety, despair, and faith.
2. **Critique of Abstract Philosophy**: Kierkegaard was critical of systematic philosophers like Hegel, who sought to explain existence through overarching theories. He emphasized that the most significant truths are discovered in the concrete realities of individual lives, aligning with Shestov's rejection of rationalism.
3. **Authenticity and Choice**: Central to Kierkegaard's thought is the idea that authentic living requires

confronting existential challenges and making meaningful decisions. He posited that individuals must navigate their own paths amid uncertainty, reflecting Shestov's focus on personal commitment and experience.

4. **Existential Anxiety**: Both philosophers acknowledge the role of anxiety in human existence. Kierkegaard viewed anxiety as a fundamental aspect of freedom that compels individuals to confront their choices, paralleling Shestov's exploration of despair as a catalyst for deeper understanding.

Conclusion

In summary, Kierkegaard's philosophy emphasizes personal experience, choice, and authenticity, which resonates with Shestov's experiential approach. Both thinkers advocate for a philosophy grounded in lived experience rather than abstract reasoning, highlighting the complexities and paradoxes inherent in human existence.

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…Shestov less intellectualism more on experience :)

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Yes, it is fair to say that Lev Shestov's philosophy is less reliant on intellectual constructs and more focused on personal experience. His work is often described as "anti-philosophy," as he critiques traditional rationalism and

metaphysics, emphasizing the limitations of reason in addressing existential questions.

Key Aspects of Shestov's Philosophy

- **Personal Experience Over Intellectual Constructs**: Shestov believed that true understanding arises from individual experiences of despair and suffering rather than abstract philosophical systems. He argued that human tragedy and hopelessness are foundational to philosophy, making it a deeply personal endeavor [1] [2].
- **Critique of Necessity**: He opposed the idea that reason and knowledge should dictate human existence. For Shestov, the "force of necessity" imposed by rational thought stifles individual freedom and creativity, leading to despair [3] [4].
- **Existential Leap**: Shestov posited that faith requires a leap beyond reason, suggesting that true knowledge

and connection with God cannot be achieved through logical argumentation but rather through a personal and often irrational commitment [4][5].

Anti-Philosophy Label

Shestov's approach can be categorized as anti-philosophy because he sought to move beyond established philosophical frameworks. He critiqued the dominance of rationalism and insisted that philosophy should serve the human spirit rather than constrain it with rigid constructs. His focus on existential themes aligns with existentialist thought, emphasizing subjective truth and the individual's struggle against universal norms [3][6].

In summary, Shestov's philosophy prioritizes personal experience over intellectual abstraction, advocating for an existential approach that challenges traditional philosophical boundaries.

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Martin Heidegger’s support for the Nazis is attributed to several factors,

including his philosophical beliefs and personal experiences. He joined the Nazi Party in 1933, shortly after Adolf Hitler became Chancellor, and actively promoted the regime's ideals in his lectures and writings. Heidegger's philosophy reflected a desire for a revolutionary national spirit, influenced by his experiences in World War I and a fascination with concepts of heroic violence. His *Black Notebooks* reveal deep-seated anti-Semitic views and a commitment to the Nazi worldview, complicating interpretations of his philosophical legacy [1][3][7].

Lev Shestov

Lev Shestov (1866–1938) was a Jewish-Russian existentialist philosopher known for his critiques of rationalism and metaphysics. He emphasized the limitations of reason in addressing existential questions, arguing that true understanding comes from personal experience and despair. Shestov believed that human existence is characterized by uncertainty and necessity, which he viewed as oppressive forces stifling individual freedom. His work sought to transcend despair, pointing toward a deeper, ineffable truth beyond philosophical discourse [2][4][8].

Shestov's philosophy resonates with existential themes, advocating for subjective truth and the importance of personal experience over objective rationality. His critiques of established philosophical systems position him as a significant figure in existential thought, particularly in relation to faith and human suffering.

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more notes on existential philosophy/theology etc.

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Existentialist Theologians of the

20th and 21st Century

1. **Paul Tillich (1886–1965)**

- Tillich combined Christian theology with existentialism, emphasizing concepts like *ultimate concern* and the "ground of being" to address human anxiety and the search for meaning.
- Influenced by: Martin Heidegger, Søren Kierkegaard, Friedrich Nietzsche.

1. **Rudolf Bultmann (1884–1976)**

- Known for "demythologization," Bultmann sought to reinterpret the New Testament in existential terms, focusing on personal faith rather than historical literalism.
- Influenced by: Martin Heidegger, Søren Kierkegaard.

1. **John Macquarrie (1919–2007)**

- Integrated existentialist philosophy with Christian theology, emphasizing freedom, authenticity, and hope in understanding God as "Holy Being."

- Influenced by: Martin Heidegger, Rudolf Bultmann.

1. **Gabriel Marcel (1889–1973)**

- A Catholic existentialist who explored themes of hope, fidelity, and the mystery of being, often contrasting with atheistic existentialism.
- Influenced by: Søren Kierkegaard, Edmund Husserl.

1. **Reinhold Niebuhr (1892–1971)**

- Focused on human freedom and sin within a Christian framework, emphasizing the tension between individual responsibility and collective injustice.
- Influenced by: Søren Kierkegaard, Friedrich Nietzsche.

1. **Jean-Luc Marion (b. 1946)**

- A contemporary theologian and phenomenologist exploring the relationship between God and human experience through existential themes of love and transcendence.
- Influenced by: Martin Heidegger, Edmund Husserl.

Philosophers Influential to Existentialist Theology

1. **Martin Heidegger (1889–1976)**

- Central to existentialist theology due to his focus on *Being*, authenticity, and anxiety. His philosophy deeply influenced Tillich, Bultmann, and Macquarrie.
- **Controversy**: Heidegger joined the Nazi Party in 1933 and actively supported its ideology during his tenure as rector at the University of Freiburg. His *Black Notebooks* reveal anti-Semitic views and a philosophical alignment with Nazism's worldview[1][2][3]. Despite distancing himself from active politics post-1934, he never publicly apologized for his Nazi affiliation[4][5].

1. **Søren Kierkegaard (1813–1855)**

- Regarded as the father of existentialism, Kierkegaard

emphasized individual faith, freedom, and the “leap of faith” in confronting life’s absurdities.

1. **Friedrich Nietzsche (1844–1900)**

- While critical of Christianity, Nietzsche’s ideas on nihilism and overcoming despair influenced existential theologians indirectly.

1. **Edmund Husserl (1859–1938)**

- Founder of phenomenology; his method of exploring subjective experience shaped existentialist thought.

1. **Karl Jaspers (1883–1969)**

- Explored themes of transcendence and ultimate meaning in human existence, bridging philosophy and theology.

Heidegger’s Association with Nazism

- Heidegger joined the Nazi Party in 1933 shortly after becoming rector at Freiburg University[2][3]. He actively supported Nazi ideology in speeches and writings but resigned from his rectorate in 1934 due to political frustrations rather than opposition to Nazism[3].
- His postwar silence about the Holocaust and anti-Semitic remarks in his *Black Notebooks* have led many scholars to question whether his philosophy is tainted by his political commitments[1][4][5].
- While some argue his Nazism was a personal error unrelated to his philosophy, others contend that his ideas about *Being* and hierarchy reflect problematic ideological underpinnings[5][6].

Despite these controversies, Heidegger's influence on existential theology remains profound due to his focus on human existence, authenticity, and transcendence. However, theologians influenced by him often distance themselves from his political affiliations while adopting his philosophical insights selectively.

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…and Bultmann

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Rudolf Bultmann was a pivotal figure in 20th-century theology, known for his existentialist approach and the concept of “demythologization.” He argued that modern believers could not accept the mythological elements of the New Testament and sought to reinterpret these narratives to uncover their existential significance.

Key Ideas

1. **Demythologization**: Bultmann proposed that the New Testament should be stripped of its mythical elements to make its message relevant to contemporary audiences. He believed this would allow individuals to engage with the core truths of Christianity without being hindered by outdated mythological frameworks [1][7].
2. **Kerygma**: Central to his theology is the idea of *kerygma*, or the proclamation of faith, which he viewed as more significant than historical details about Jesus. He emphasized that faith is about encountering the risen Christ rather than focusing on the historical Jesus [3][4].

3. **Existentialism**: Influenced by Martin Heidegger, Bultmann framed Christian faith as an existential act, emphasizing personal choice and the necessity of confronting one's own existence and meaning in light of God's revelation [2][5].

Legacy and Current Views

While some aspects of Bultmann's thought have faced criticism, particularly regarding his dismissal of historical inquiry into Jesus, his existential approach remains influential. Critics argue that his ideas have been largely overturned in favor of a return to historical-critical methods, yet his emphasis on personal faith and relevance continues to resonate in contemporary theological discussions [1][6]. His work laid the groundwork for later developments in biblical hermeneutics and existential theology, ensuring his lasting impact on Christian thought.

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...on Barth and Tillich...double

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Paul Tillich and Karl Barth are two prominent theologians whose existentialist views significantly shaped 20th-century Christian thought.

Paul Tillich

- **Ultimate Concern**: Tillich redefined God as the “ground of being,” emphasizing that faith is about what concerns us ultimately. He viewed human existence as characterized by anxiety and despair, which can be overcome through the courage to affirm one’s existence and find meaning[1][3][7].
- **Existential Themes**: He translated traditional theological concepts into existential language, framing sin as estrangement and grace as acceptance. His work emphasizes the importance of subjective experience and the search for meaning in a complex world[1][5][9].

Karl Barth

- **Radical Freedom**: Barth emphasized the radical freedom of individuals in their relationship with God, asserting that humans can accept or reject divine revelation without external determinism. His theology is grounded in the personal encounter with God, rejecting natural theology[2][4][6].
- **Revelation and Grace**: He focused on God's grace and love rather than human sinfulness. Barth argued that true knowledge of God comes only through divine revelation, particularly in Christ, which shapes a communal understanding of faith within the church[2][8].

Both theologians have left a lasting impact on existentialist thought within Christianity, each addressing the complexities of human existence and the nature of God in unique ways.

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Perplexity on John Macquarrie

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Posted on December 20, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

John Macquarrie's existentialist views are deeply rooted in his synthesis of existential philosophy, particularly the works of Martin Heidegger and Rudolf Bultmann, with Christian theology. His existentialism emphasizes human freedom, responsibility, authenticity, and the search for meaning within the framework of Christian faith.

Core Elements of Macquarrie's Existentialism

1. **Freedom and Responsibility**:

- Macquarrie saw freedom as the defining characteristic of human existence, setting

humans apart from other creatures. However, he argued that freedom is not merely the ability to make choices but a profound responsibility to live authentically according to one's deepest values and commitments[1].
- He rejected determinism as nihilistic, emphasizing that human choices have real consequences and that individuals must take responsibility for their actions[1].

1. **Authenticity**:

- For Macquarrie, authenticity was central to living a meaningful life. It required a deep understanding of oneself and alignment with one's core values, rather than superficial desires or societal expectations[1].
- Authenticity was tied to hope and transcendence, reflecting his belief in the ultimate significance of human existence despite challenges[1].

1. **Anxiety and Human Existence**:

- Anxiety, in Macquarrie's view, was an inevitable part of human freedom and a recognition of life's uncertainties and complexities. Rather than being purely negative, he saw anxiety as a force that could drive individuals to confront existential realities and live more fully[1].

1. **God as "Holy Being"**:

- Drawing on Heidegger's ontology, Macquarrie described God not as a being among beings but as "Holy Being," the ground of all existence. God is the source of "letting-be," enabling freedom and creativity[3][5].
- This existential-ontological approach framed God as both transcendent and immanent, deeply involved in human history while remaining ultimate[3][5].

1. **Salvation as a Journey**:

- Macquarrie reinterpreted salvation through an existential lens. He viewed it not as a one-time event but as an ongoing journey toward fuller realization of "Being." This process

involves repentance, growth, and openness to divine grace throughout life[2][5].

1. **Religion and Existential Meaning**:

- Religion, for Macquarrie, was humanity's response to the existential challenges of life—a way to grapple with mystery and find purpose in a seemingly meaningless world. He rejected blind faith or dogmatism, advocating for a thoughtful engagement with religious traditions[1][5].

1. **Hope and Transcendence**:

- Hope was a cornerstone of Macquarrie's existentialism. He believed that despite life's struggles, humans could find meaning through their relationship with God and their pursuit of authenticity[1][5].

Significance in Christian Theology

Macquarrie's existentialism offered a framework for understanding Christian doctrines like grace, salvation, and repentance in ways that resonated with

modern existential concerns. His work remains influential for those exploring the intersection of philosophy and theology, particularly in addressing questions about freedom, meaning, and the nature of God.

Citations:

[1] https://philonotes.com/2023/04/john-macquarries-existentialism
[2] https://www.christianhumanist.org/2016/07/reading-through-principles-of-christian-theology-part-9-chapters-14-15/
[3] https://thinkingreed.wordpress.com/2011/07/06/john-macquarrie-and-process-theology/
[4] https://en.wikipedia.org/wiki/Christian_existentialism
[5] https://www.churchtimes.co.uk/articles/2007/1-june/news/uk/the-revd-professor-john-macquarrie
[6] https://archive.org/details/studiesinchristi0000macq_z5j2
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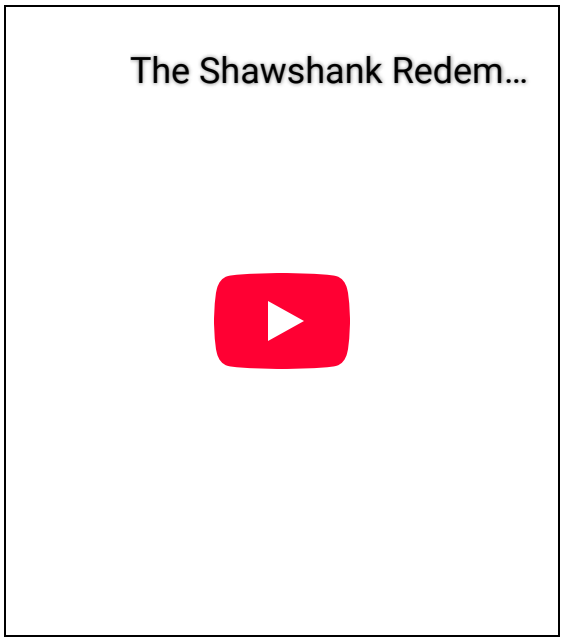
| Tagged christianity, existentialism, mental-health, philosophy, psychology | Leave a comment

The Shawshank Redemption | Red is Released From Prison After 40 Years

Edit

Posted on December 20, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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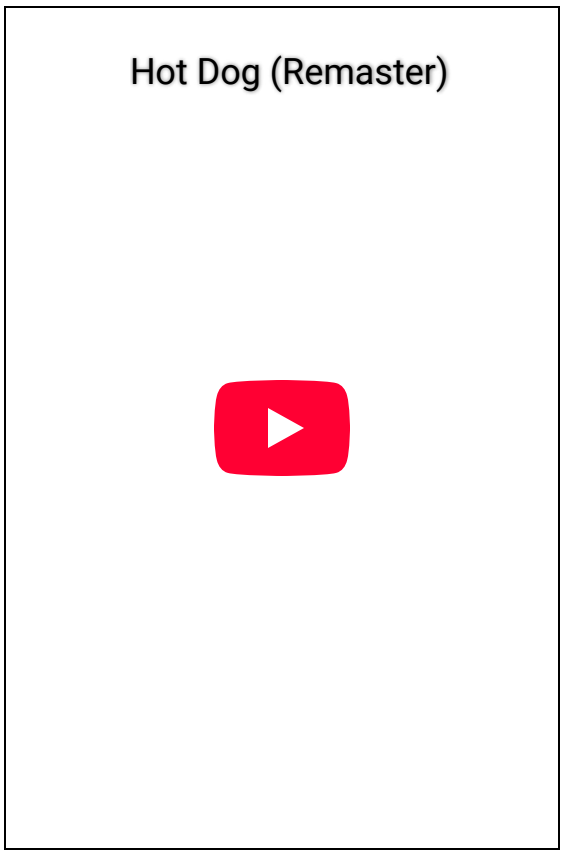
Hot Dog – Led Zeppelin

Edit

Posted on December 19, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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evening meditation

Edit

Posted on December 18, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Voice dictation

I found myself agitated tonight as I was doing one of my evening chores. I was frustrated because I had aggressively tried to set aside time to do a time sensitive complex task with a deadline approaching. Plus, I'm exhausted from work all day and from staying up too late last night working on this same task. When I sat down to do this important task, the computer system that I needed to access was inaccessible—moreover the technical support resources are unavailable as well.

I have advanced enough in the spiritual life to recognize this as one of those common situations in everyday life. I chalked it up as God wanting me to have a break and get to bed early tonight.

But I was not completely at peace. I still felt agitated. In fact, I went directly from the computer to my next evening

chore. But when I realized how ruffled I was in my attempt to begin this chore, I realized that I needed to go pray. I sat in the chair with my rosary, and as a pray, the apostles's creed, as I prayed, I believe in God, our father Almighty… creator of Heaven and earth… and Jesus, the icon of Jesus at the beginning of the Glenstal book of prayer— Jesus, the face of God… and I started praying the Hail Marys although of late I have been somewhat uncomfortable saying Hail Mary as somehow I was associating it with those Catholic Marian apparition images— which I have conflicting feelings about as I look at my icon of Mary and Jesus on my desk when Mary seems like a regular human right here in the room with me on this journey— but I remembered that this was the greeting of the angel when the angel visited Mary to tell her about her opportunity to become the mother of God.

So I proceeded with the sorrowful mysteries, even though it's not the traditional day for sorrowful mysteries, but frankly sorrowful mysteries are the ones that I know by heart and really are the only ones that seem accessible to me during most of my human experience.

When I reflected on the agony in the garden, and seeing Jesus there,

praying alone sweating blood while all of his apostles disciples friends were at best on the margins of the scene and asleep…

I reflected on the scourging at the pillar… visualizing the whipping tearing flesh with each whip, the welts, the lacerations, Jesus, heaving in pain and I switched to a vision of the crucifix, where Jesus is looking at me with a look on his face, that communicates that he is such in such pain that he can't even talk and can hardly breathe and the image is what more can I do to show my love for you.

I had reflected earlier in this meditation, and maybe it was surfaced at the beginning when I was meditating on God as our father and as the creator and feeling the desire to want to center my will well rather I wanted to center my life on God and put my trust in God and not worry about All these other voices these fears these deceptions these demands that conflict with each other, and that would imprison me in a web of people pleasing that leads to existential misery, emptiness, and hell.

But I realized that sitting quietly in the chair and trying to free myself from this web of this prison of demands even in my chair in a quiet room with my rosary, I was unable to extricate myself

from this existential quicksand. I may have been conscious or partially conscious that I was trapped, but my own willpower was incapable of freeing myself.

That is when I remembered that I need the jaws of life. I need God to forcibly sever and dismantle this existential web that takes me down ties me down and traps me and in many cases with either end of one of these chains/cables anchored on either side by conflicting demands from external voices. That have not been filtered through the discernment of prayer.

And then I had a moment of clarity and a moment of peace when I realized that my one job in life is to do the Will of the heavenly father, the same heavenly father that Jesus had and has the same father that Jesus has revealed to us, and even as I say this now I’m reminded that Thomas Hopko in his word of the cross lecture said that we are to have the exact same relationship with the father that Jesus had and has That is the goal of the spiritual life.

This was a moment of simplification and a breath of peace and a three-dimensional clarity when I realized that my only task is to do the will of father.

But then I began to reflect either before or during the third mystery. The third saw mystery which is called the Crowning of thorns, but it is basically a mystery that not even a mystery. It is a story. It is a remembrance of when Jesus and when I say remembrance, I would say that it's an eternal present or that's probably too fancy of language, but The point is I can enter in prayer into that very scene where Jesus is being crowned with thorns but more important that he's being mocked. He's being jeered at he's being made fun of he's being made fun by his fellow religious people. He's being made fun by the authorities. They're mocking him. They're psychologically abusing him. They are trying to get him to question his path they are making his act of obedience they are making his act of doing the right thing appear to be a disaster. They're calling to question his judgment. They are making fun of him.

I realize that this is the same experience that I'm having I'm trying to be responsible. I'm trying to follow God's will in my life, but there are inevitably conflicting demands and I can't keep everyone happy and I have learned that that is not a good way to cope with life by trying to keep everyone happy And I guess Jesus would model that insight in his life and of course, in the back of my mind, I

have Saint Joseph as my model. I'm trying to balance work and family, but the reality is that even if the external mocking is not as explicit as it was for Jesus, even if it's understated or implied or even if it's just the product of dysfunctional thinking on my part that appears to be something real. I'm still left with this mocking that I have to deal with that tries to make me doubt my path, not wise counsel, but during trying to make me feel unsteady Trying to make me feel insecure trying to make me say to myself that I really should just do things the regular way the world, the way the safe way.

And I found myself in the scene there with Jesus, watching him, endure all of this mocking, and trying to relate it to my mocking, as if I were there with Jesus and trying to think well if I can see Jesus going through this, and I can see myself going through this and how it align to Jesus that somehow I can get Released or freed, but it really didn't click. It wasn't fully there, and I realized that what I have to do is surrender to let go and not in some abstract, spiritual talk way, but I needed to recognize that Jesus was right there with me not in some kind of let me come and hold your hand metaphorically in the room with you but more like Jesus Jesus is mocking scene is also my mocking scene, but somehow all these internal voices are

putting me in the same scene that Jesus was in and the what I needed to do is let those voices overtake me. Let them call everything in the question stop trying to fight it. Stop trying to silence those voices in my own strength with my own brain And realize that I was right there with the answer with Jesus who has the power to absorb all of this bullshit, I can literally die on the spot existentially psychologically I can let all of these negative voices tear me down and grind me down to a pulp where I can't resist And literally a puddle on the ground but Jesus Jesus with his bloody whipped up body can literally absorb that, and then I become one with Jesus and that his body becomes my body just as in the Eucharist, and instead of my weak frame absorbing these blows suddenly it is Jesus' frame absorbing these blows The same Jesus who got up from the grave the same Jesus who has a can of whoop ass that I don't have, and this Jesus is the one who can silence this during these voices these external and internal and conflicting people who would draw into who would call in a question The path that I'm on the Christ path I don't like that phrase. Some guy said that one time that was a little bit weird I'm on the path of Jesus is on and I'm walking that road and you know where that leads it leads to the cross and these voices they try

to say you need to do what's right and that means play it safe and if you don't play it safe, you're not doing right by your family. I can go to Saint Joseph to talk about my family. these are demonic voices. These are voices of fear. These are not voices. A rational fault or contemplation or prayer for planning. These are the enemy or these are voices that are controlled or influenced by the enemy, but I don't have to fight them. I have eaten the flesh of Jesus Christ in the Eucharist and that flesh is inside me, and that flesh will absorb and neutralize and dispense with these voices.

And I will rise from this existential grave and walk free and do God's will whatever circumstances come, and whatever people say, and I will have peace.

| Tagged bible, christianity, faith, jesus, prayer |

Leave a comment

next...

Edit

Posted on December 17, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Camak views suffering as an **inherent and transformative** aspect of the

Christian faith. Rather than avoiding or downplaying suffering, he sees it as a central part of life and a potential catalyst for spiritual growth.

Here's a breakdown of Camak's perspective on suffering:

- **Suffering is Inevitable:** Camak acknowledges that "life already is hell" and uses the phrase "life's a bitch, then you die" to describe the bleakness of reality. He recognizes that suffering is an unavoidable part of the human experience. He notes that life will "crucify" a person every day, and the key is to recognize it and respond to it.
- **Connection to Christ's Suffering:** A core element of Camak's view is connecting one's own suffering to the suffering of Christ. He encourages individuals to "tag and anchor" their personal struggles to the "hell that Jesus was literally living through". He uses the rosary as a meditative practice to anchor his personal suffering in Christ's experiences. By doing this, he finds solace and strength in the shared experience, and it helps lift the burden of suffering.

Camak believes that Christ's willingness to embrace suffering and death is the ultimate expression of God's love, and a model for navigating life.

- **Embracing the Cross:** Camak views "carrying one's cross" as a necessary part of Christian life, drawing a parallel between personal challenges and the suffering of Christ. He does not see suffering as something to escape, but something to embrace, because it can lead to a deeper understanding of God's love and a more authentic faith. He sees Christianity as a "Way of living that embraces suffering".
- **Transformation through Suffering:** Camak emphasizes that suffering can be a catalyst for growth and transformation. He believes that by confronting and embracing suffering, individuals can experience a deeper level of internal freedom and spiritual maturity.
- **Suffering as a Means to Transcend:** Camak suggests that through suffering, Christians can understand, cope with, and transcend the limitations of the human condition, moving toward a life of peace, joy, and sanity. He

emphasizes “pursuing sainthood” as a means of working through the inevitable difficulties of life.

- **Rejection of “Prosperity Gospel”:** Camak’s emphasis on the importance of suffering distinguishes his blog from “prosperity gospel” approaches that tend to focus on material blessings and minimize the inevitability of pain. He sees the pursuit of wealth and status as leading to emptiness.
- **Suffering Reveals Good:** Camak writes that the “worst possible evil reveals the best possible good” on the cross. He believes that joy and pain are comingled at the root of our reality.

In summary, Camak does not shy away from the reality of suffering but sees it as an integral part of the Christian faith, and an opportunity for growth and transformation. He believes that by connecting personal struggles to the suffering of Christ, Christians can find solace, strength, and a deeper understanding of God’s love. He views suffering as a path to internal freedom and a way to find meaning and joy amidst life’s challenges.

| Leave a comment

pretty much

Edit

Posted on December 17, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Boyd Camak's blog uniquely blends existentialist philosophy with Christian faith. This combination is unusual within the Christian landscape, which often focuses on traditional doctrines. Camak explicitly labels his approach as "existentialist Christianity".

Key aspects of how Camak reconciles existentialism and Christianity include:

- **Emphasis on Personal Experience:** Camak prioritizes individual lived experience and interpretation over blind acceptance of dogma. He encourages Christians to trust their own experiences and intuition in matters of faith, suggesting that over-reliance on external sources of knowledge can stifle the inner voice of the spirit. He believes in the importance of finding "psychological grounding and integration through running and

praying the rosary", and other spiritual practices rooted in personal experience.

- **Confronting Meaninglessness:** Camak acknowledges the perceived absurdity of existence and encourages grappling with life's difficult questions. He sees existentialist Christianity as a way to address the meaninglessness of life, recognizing that "life already is hell" and seeking to find meaning amidst suffering and chaos. He believes that "life's a bitch then you die" is an honest assessment of life, and his approach to faith offers an alternative.
- **Internal Freedom:** Camak views faith as a path to liberation from external pressures and internal anxieties. Existentialist Christianity, in Camak's view, is a path to freedom from religious authority, social pressures, and internal struggles. He sees Christ's life and death as revealing the emptiness of worldly power and religious dogma.
- **Focus on the Life of Christ:** Camak centers his faith on the life of Christ as a practical guide for living. He

emphasizes the tangible events of Jesus's ministry as a more grounded path to faith than abstract philosophical concepts. The crucifixion of Jesus is particularly significant, revealing the depth of God's love and serving as a model for embracing suffering.

- **Critique of Superficial Faith:** Camak is critical of superficial expressions of faith, questioning the pursuit of "brownie points" with God and the emphasis on "getting saved". He believes true Christianity is about authenticity, internal transformation, and a deeper understanding of God's love. He rejects the idea of a vengeful God, believing that God's love is demonstrated through Christ's actions, especially his sacrifice on the cross.
- **Embracing Suffering:** Camak views suffering as an inherent part of life and a potential source of growth. He encourages connecting personal struggles to Christ's suffering to find solace and strength. He believes that Christians can find meaning and grounding by connecting

their suffering to the suffering of Christ.

- **Simplicity of the Gospel:** Camak emphasizes the simplicity of the gospel, stating that it “upends all of [his] categories and exposes the vacuity of all of [his] intellectual constructs”. He believes the gospel is not sophisticated, and is about understanding the human condition through Jesus’s life and death. He warns against religious leaders who use theological arguments to create barriers to faith, believing that overemphasizing intellectualism can obscure the core truths of Christianity.
- **Rejection of Intellectual Elitism:** Camak repeatedly warns against religious leaders who use theological arguments to create barriers to faith or to exert control over others. He believes that overemphasizing intellectualism can obscure the core truths of Christianity, making it seem like an exclusive club for the intellectually elite.

In summary, Camak’s reconciliation of existentialism and Christianity involves a focus on personal experience, the acceptance of life’s inherent suffering, and an emphasis on the life and

teachings of Christ as a practical guide for living, rather than adherence to traditional doctrines or complex theologies. He sees the Christian gospel as a path to internal freedom and a way to find meaning and joy amidst life's challenges. Camak's approach encourages individuals to find their own way to faith, rather than relying on external authorities or intellectual constructs. He believes that the gospel is simple and not about intellectual assent, but about understanding the human condition and God's relationship to humanity through Jesus' life and death.

| Leave a comment

bots: what would he say about traditional Roman Catholic definitions of salvation?

Edit

What about protestant definitions of “getting saved” and “the sinner’s praye r”

Posted on December 15, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Camak would likely critique both traditional Roman Catholic and Protestant definitions of salvation that emphasize **rigid formulas, intellectual assent, or external actions over internal transformation and a genuine relationship with Christ**. His “existentialist Christianity” prioritizes the **lived experience of faith**, the **transformative power of suffering**, and the **unconditional nature of God’s love**.

Here’s a breakdown of his potential critiques:

Critique of Traditional Roman Catholic Definitions of Salvation:

- **Overemphasis on Ritual and Doctrine:** Camak criticizes the Catholic Church's focus on intricate doctrines and complex theological explanations, particularly regarding salvation. He sees these as potentially obscuring the simplicity and accessibility of the Gospel message. He directly challenges the Catholic teaching that one could live a virtuous life but still go to hell for eternity if they die without repenting of a "mortal" sin and receiving absolution from a priest. He calls this idea "complete bullshit" and argues that Jesus "is the one who harrows hell – not the one who sends people there".
- **Reliance on External Authority:** Camak expresses concern about the Catholic Church's emphasis on external authority, particularly its reliance on priests as intermediaries for forgiveness and salvation. He believes that true authority resides in Christ alone, and individuals should find their primary source of guidance in his life and teachings. He finds the idea of

needing “absolution by a franchised clergyman” to be contrary to the spirit of Jesus’ message.

- **Prioritizing Intellectualism over Experience:** Camak critiques the Catholic Church’s historical emphasis on intellectualism and theological discourse, suggesting that it can create barriers to faith for ordinary people. He champions the importance of personal experience and intuition in navigating matters of faith.

Critique of Protestant “Getting Saved” and “Sinner’s Prayer”:

- **Simplistic Formulas and “Brownie Points”:** Camak rejects the notion that salvation can be achieved through simplistic formulas like reciting the “sinner’s prayer” or performing certain actions to earn God’s favor. He sees this as a misunderstanding of God’s grace and the transformative nature of true faith. He criticizes the idea that God is a “pop quiz” and that salvation hinges on correctly answering a set of theological questions. He believes that repentance is not about “doing anything to make God forgive us,” but rather

"realizing and claiming that God has *already* forgiven us".

- **Focus on External Actions over Internal Change:** Camak would likely view the emphasis on a single moment of conversion or "getting saved" as potentially overlooking the ongoing process of sanctification and the need for continual internal transformation. He stresses the importance of "walking the walk" and embodying Christ's example in daily life, rather than simply making a declaration of faith.
- **Commodification of the Gospel:** Camak's critique of "commodified Christianity" extends to the ways in which some Protestant groups market the Gospel and present salvation as a transaction. He uses humor and satire to highlight the absurdity of treating spiritual truths as products to be sold or exchanged.

Camak's Alternative View of Salvation:

Camak proposes a more nuanced and experiential understanding of salvation, rooted in the following principles:

- **Internal Freedom and Liberation:** True salvation, for Camak, is about finding **internal freedom** from external forces and internal struggles that seek to control and define us. This freedom arises from a genuine relationship with Christ and allows us to face life's challenges with greater peace, joy, and sanity.
- **Transformation Through Suffering:** Camak believes that salvation is an ongoing process of **transformation** that often involves embracing suffering and finding meaning in the midst of hardship. He sees Christ's suffering and death as the ultimate example of this transformative power.
- **Unconditional Love and Grace:** Camak emphasizes that God's love is **unconditional and freely given**, not something we earn through actions or intellectual assent. Salvation, for Camak, is about accepting and embracing this love, allowing it to heal and transform us.

In essence, Camak's perspective on salvation challenges both the legalistic rigidity often associated with traditional Catholicism and the simplistic formulas sometimes promoted by certain

Protestant groups. He calls for a more authentic and holistic understanding of salvation, grounded in a personal relationship with Christ, a willingness to embrace suffering, and a commitment to ongoing internal transformation.

| Tagged bible, christianity, faith, jesus, salvation |

Leave a comment

Damn, I really like this guy. 🤣😂

Edit

Posted on December 15, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Camak doesn't provide a simple, definitive answer to the meaning of life. Instead, he suggests that **the meaning of life is found in embracing the paradoxical truth of existentialist Christianity**, which acknowledges the inherent suffering and absurdity of existence while simultaneously finding hope and liberation through Christ's example.

Here are some key insights into Camak's perspective on the meaning

of life:

- **Life as Hell:** Camak asserts that "**life already is hell**", acknowledging the pervasiveness of suffering, meaninglessness, and absurdity in the human experience. He emphasizes that it often takes a tragic or shocking event for individuals to fully grasp this reality. This recognition forms the foundation of his existentialist approach to faith.
- **Christ's Life as a Framework:** Camak views the **life of Christ, particularly his suffering and death, as a framework for navigating the complexities of existence**. He believes that Christ's willingness to embrace suffering and death is the ultimate expression of God's love and serves as a roadmap for finding meaning amidst life's challenges.
- **Internal Freedom and Sainthood:** Camak sees **true meaning in life arising from internal freedom** – liberation from the external forces and internal struggles that seek to control and define us. He emphasizes that this freedom allows us to face life's challenges with greater peace,

joy, and sanity. Camak encourages "**pursuing sainthood**" as a way to understand, cope with, and ultimately transcend the limitations of the human condition. This pursuit is not about earning God's favor but about embracing the transformative power of Christ's example and finding genuine joy amidst life's trials.

- **Transformation Through Suffering:** Camak believes that suffering is not something to be avoided but an **inherent part of life and a potential catalyst for growth**. He encourages individuals to connect their personal struggles to the suffering of Christ, finding solace and strength in shared experience. By embracing our "crosses", we can find meaning and purpose even in the midst of pain and despair.
- **Authenticity and a Deeper Understanding of God's Love:** Camak rejects superficial expressions of faith that seek rewards or recognition. Instead, he emphasizes the importance of **authenticity, internal transformation, and seeking a deeper understanding of God's love**. He sees God's

> love demonstrated through Christ's actions, particularly his sacrifice on the cross, which seeks to save humanity from self-destruction and offers abundant life.

For Camak, the meaning of life is not found in abstract philosophies or grand narratives but in the **gritty reality of lived experience**, the **transformative power of suffering**, and the **liberating embrace of Christ's love**. It's about finding **peace, joy, and sanity amidst life's inevitable challenges**, not by escaping them but by confronting them with the hope and strength offered through an authentic relationship with Christ.

| Tagged bible, christianity, faith, jesus, love | Leave a comment

from the bots: How does Boyd Camak understand God's action in the world? Edit

Posted on December 15, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Boyd Camak understands God's action in the world through a lens he calls "existentialist Christianity". Camak believes the world is full of suffering ("shit and pain and evil") and that **God acts in the world through suffering love to save humanity from itself**.

More specifically, Camak views **Jesus's crucifixion as the ultimate revelation of God's love and power in the world**. He describes Jesus's life as one of complete integrity and love and his death as a shocking and unjust execution. Camak states that the crucifixion was not simply a means for God to check a theological box regarding atonement but rather a way for God, through Jesus, to absorb the worst of human suffering in his own flesh and blood. **Because God revealed himself through this act of suffering love, Camak concludes that "God's power is the power of suffering love"**.

Camak further states that "**the way God works seems to be in the heart of it all, and through people**", who must "face life directly *as god*" by embracing their "crosses". He believes that by attaching their suffering to the suffering of Christ, people can "get it to

leave [them] the fuck alone psychologically" and start to integrate their experiences into a larger whole that allows them to see the truth of reality and the ongoing work of Christ's resurrection. Camak uses his own practice of praying the rosary while running as an example of this process. He believes that **by meditating on the concrete events of Christ's life, individuals can psychologically and spiritually ground and integrate their own experiences of suffering**.

| Tagged bible, christianity, faith, god, jesus | 1 Comment

voice dictation Edit —will clean up if I have time

Posted on December 14, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

I heard a sermon recently, and its interpretation of why some prophecies in the Bible have not happened yet is simply or was simply that they had not happened yet in other words there's no intellectual problem with the fact that we are still waiting. In fact this sermon

made the point that there was or were hundreds of years between prophecies at the end of the Old Testament and their fulfillment at the beginning of the New Testament, at least as interpreted by Christian thinking well that last phrase is my take or my addition.

Anyway, I was reminded tonight, and this recollection will be a bastardization, and probably an oversimplification, and may even be an erroneous attribution… but anyway, I was reading—a long time ago—a restatement or a distilled or simplified commentary on Karl Rahner and his foundation series or book you know the foundations of Christianity or whatever he called it. The book is called the foundations of Karl Rahner. And the idea was that when looking at the eschatological or the communal expectations of the future that the early church had as recorded in the New Testament and maybe other sources I don't know, but this prediction or this this communal or this fortelling or the sense that these things were gonna happen That that experience that witness that is recorded the New Testament that itself is something significant that this communal witness or this communal experience of a an immanent series of events that there would be upheaval that that testimony itself, and this is why I'm putting my own words that testimony itself could

be an existential Testimony—an example of Christ at work in their lives and a story of how deeply Christ impact was affecting their entire orientation in this world and in their perspective on it and that even if we don't continue to wait for the literal consummation of their predictions, we can take that same existential posture And apply it to our lives in an internally radical way, and in an existentially radical way, and that we could be our lives could be experience a spiritual existential upheaval internally that I would argue is even more powerful than some kind of external cataclysmic historical event that we are waiting for

| Leave a comment

Christian existentialism

Edit

Posted on December 14, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Christian existentialism blends existentialist philosophy with Christian theology, emphasizing personal faith and individual experience. It

challenges traditional dogma by focusing on subjective encounters with God and the authenticity of belief. The movement navigates existential themes like freedom, responsibility, and the search for meaning, proposing that true faith transcends rationalism. While some view it as incompatible with traditional Christianity, it remains influential in theological discourse, offering a unique perspective on faith's existential dimensions.

Key Thinkers in Christian Existentialism

- **Søren Kierkegaard**: Often considered the father of existentialism, emphasized personal faith and subjective experience.
- **Paul Tillich**: Integrated existential themes with Christian theology, focusing on concepts like "ultimate concern."
- **Rudolf Bultmann**: Known for his existential interpretation of the New Testament and the concept of demythologization.
- **Karl Barth**: Incorporated existential themes in his dialectical theology.

- **Miguel de Unamuno**: Explored individuality and existential struggle within a Christian framework.
- **Karl Jaspers**: Contributed to the movement by examining existential themes.
- **John Macquarrie**: An Anglican theologian who harmonized existentialism with Christian thought.
- **Gabriel Marcel**: A Catholic philosopher who emphasized experiential aspects of religious belief.
- **Jacques Maritain**: Explored connections between existentialism and Thomistic thought.
- **Nikolai Berdyaev**: A Russian Orthodox philosopher focused on freedom and creativity.
- **Christos Yannaras**: Integrated existential philosophy with Orthodox theology.

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https://www.perplexity.ai/search/existentialist-christianity-q.xIBcc3QhOKtFT_Mm90qA#6

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the peaceful pinball

Edit

Posted on December 12, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

“Keep our eyes fixed on you today.” This phrase in the Thursday morning reading in the Glenstal Book of Prayer was a relief this morning.

There are several people in my life who put demands on me–wife, kids, boss at work, my own disordered desires. Nothing unusual there.

But turning my attention to Jesus–just for a moment–stopped my attention from being pinged around like a pinball from this to that to this to that–just for a moment, but that was enough to re-discover my liberator, Christ–who has conquered the macro evil in the world, but also the micro brain noise that would distract me from my Source–the Love that created me and sustains me, the only Source of peace and joy.

It reminded me that my role in life is to do Christ’s will–usually no conflict between Christ’s will and my normal responsibilities at home, work, etc. BUT I don’t have to adopt the neurotic

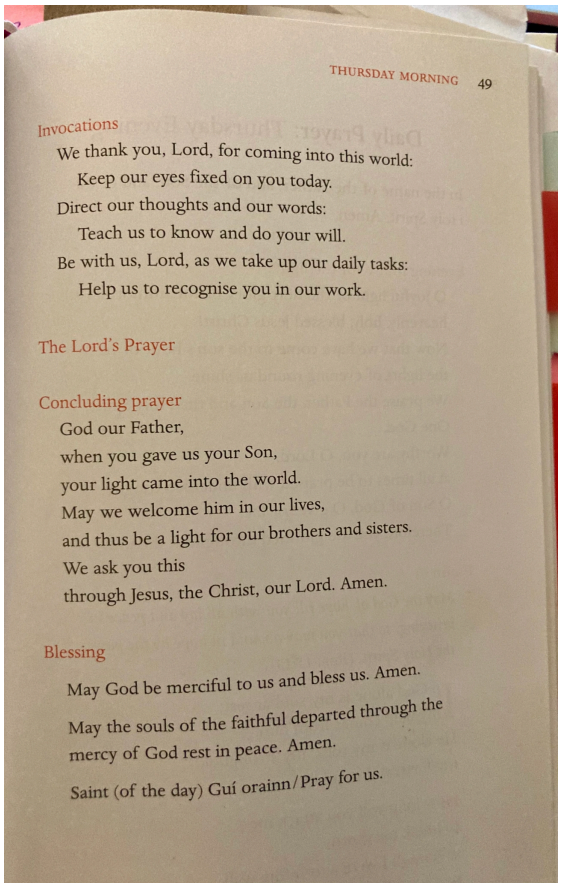
energy–worrying, stressing–losing focus with the larger context of my life, etc. that I do when I'm a pinball–pinging around without an anchor.

Christ doesn't need an ego trip. I don't worship Christ because He needs me to. He's completely emptied himself for me–has given everything that He has and is to me. So he's not asking for me to give Him my life because He needs it.

I worship Christ because I need Him. He is the **one thing** that I can give myself completely to that will not take advantage of me. He is total and pure and complete and sacrificial love–and not the disordered human kind that always has mixed motives, despite our best intentions.

That's why worshiping Christ is not about giving Christ something that He needs. Worshiping Christ frees me from depending on all these other things in my life that promise the moon, but always end up enslaving me, disappointing me–the empty promises as they're called in the baptismal vows. Worshiping Christ is an anchor, a source of grounding that allows me to attend to my duties in an orderly fashion even when faced with voices (external and internal) with conflicting demands and priorities and emotional appeals. I can stand my

ground (through prayer) knowing that the only voice that matters in the end is Christ's–both today and at the final judgment.



THURSDAY MORNING 49

Invocations

We thank you, Lord, for coming into this world:
Keep our eyes fixed on you today.
Direct our thoughts and our words:
Teach us to know and do your will.
Be with us, Lord, as we take up our daily tasks:
Help us to recognise you in our work.

The Lord's Prayer

Concluding prayer

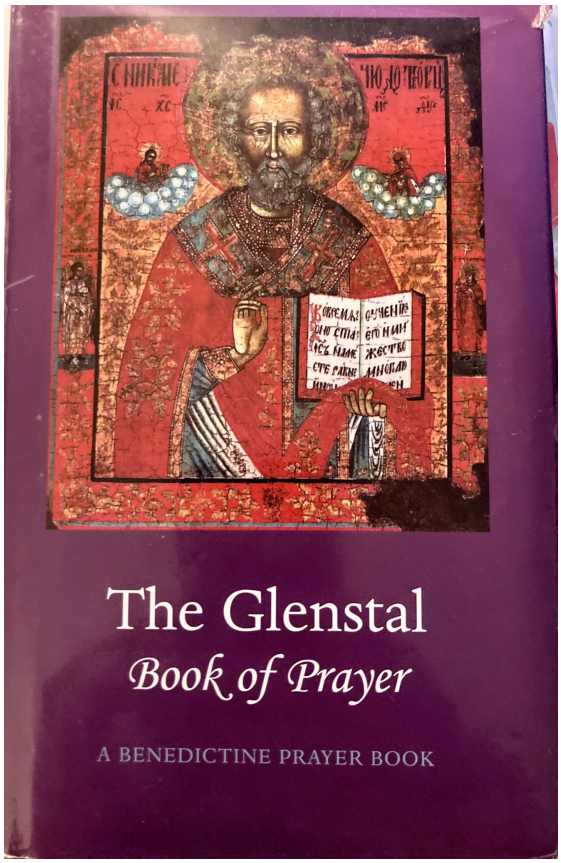
God our Father,
when you gave us your Son,
your light came into the world.
May we welcome him in our lives,
and thus be a light for our brothers and sisters.
We ask you this
through Jesus, the Christ, our Lord. Amen.

Blessing

May God be merciful to us and bless us. Amen.

May the souls of the faithful departed through the mercy of God rest in peace. Amen.

Saint (of the day) Guí orainn/Pray for us.



| Tagged bible, christianity, god, jesus, worship |

Leave a comment

The #gospel is not a formula. Edit

Posted on December 11, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

| Leave a comment

Dead to the world—including everyday annoyances.

Edit

Posted on December 10, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

I think sometimes “dying to the world” and being “crucified with Christ” is about dying to the need to mentally engage with the absurdities of life—especially the ordinary everyday ones. Like watching people make poor decisions that I can’t do anything about. Sure I’ll maintain my boundaries, etc., but dead people don’t fret and analyze. They’re dead. This world and the people in it make poor choices—especially me. Look at what I/we did to Jesus. And not just the crucifixion. Look at all of us who just ignore Him…then and now. Or just think of faith as one component of MY life—instead of grasping onto it as THE only way to cope with the emptiness and absurdity both macro and everyday. I can be still in prayer and be buried in prayer. I can descend into the

tomb in prayer—Christ's tomb—and let all that mental noise die—knowing that my true life is sustained by Christ's love and that He will resurrect me in prayer and equip me with whatever I need to serve him.

| Leave a comment

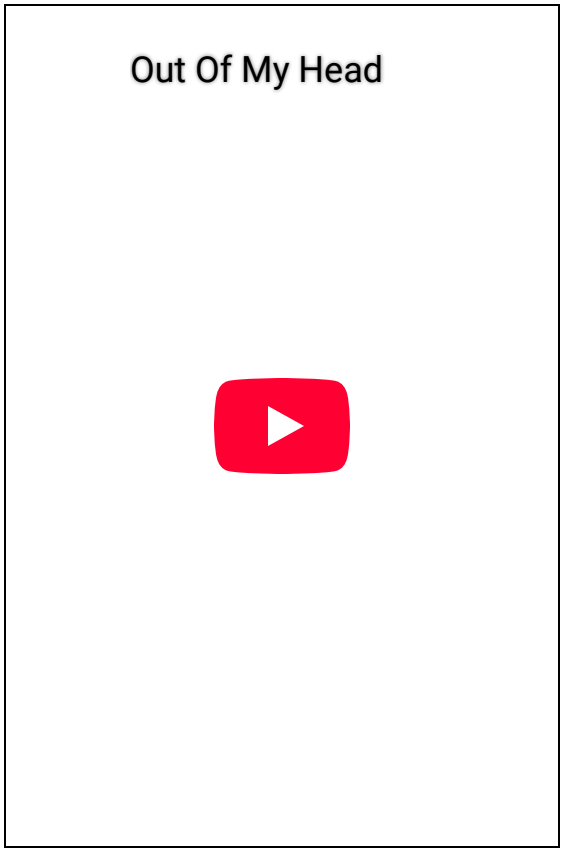
Out Of My Head – fastball

Edit

Posted on December 9, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



| Leave a comment

The Nicene Creed: read the menu, eat the food.

Edit

Posted on December 9, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

My understanding of the Nicene Creed is that it is a very very very important document–a vital inheritance from those who have gone before. And the purpose of that document is to draw boundaries around the **mystery** of the incarnation. There were (and still are) ideas floating around out there that seek to draw the mystery of Christ down to my level rather than tell me the good news that Christ has ruptured the existential prison that I am in…to offer me His life…an offer consummated in His crucifixion…as a rescue mission of love…a love so insane, psychotic, over the top, ridiculously crazy, un-expressible…in fact the **only** full expression of it is to stare at naked, tortured, brutalized dead man–

lynched/electrocuted/nitrogen asphyxiated/shamed/executed/cast off–and even then it is still a mystery that will take more than a lifetime to try to fully understand. (Henri Nouwen talks about “claiming” that love.)

Christ is the bread of life—without his concrete flesh and blood life rupturing my existential no-exit hell (i.e. “came down from heaven”) I would starve to existential death. His life is existential food…and not just in some symbolic way. Unless I eat Christ’s flesh and drink His blood…in the Eucharist…I will not have access to that wordless mystery that was spoken in flesh and blood rather than concepts and blah blah blah.

But facing that judgment seat of God (aka the cross) is shocking…that’s why I create lots of blah blah blah *about* it. And then I argue about it and condemn others if my blah blah blah is different than their blah blah blah.

But what’s more important? Eating and living, rather than starving–eating Christ’s flesh, drinking his blood and living, including living existentially or—analyzing the menu?

It’s not a perfect analogy, but the creed is kind of like a menu. It tells us what is being served–and what isn’t. What is being served is the life of Christ–who

Christ is (the God-man), how he “came down from heaven” (ruptured my no-exit existential prison), was snuffed out by his children–including me, and the shit that went down after that–resurrection, ascension, descent of the Holy Spirit, and establishing the Church.

So the creed is a good thing. It is a very good thing—BECAUSE–it preserves the mystery from bullshit counterfeits and half-truths and outright lies. It preserves the good news that Christ ruptured my reality as a rescue–in ways that defy, subvert, transcend, and heal conventional thinking.

The problem is when I start analyzing that menu rather than facing the mystery. I get up on a high horse about my analysis and my theological insights, rather than staring at a crucified/nitrogen asphyxiated dead man and meditating on what he taught in word and deed, and eating his flesh and drinking his blood.

| Tagged blog, god, humor, life, writing | Leave a comment

The Uniqueness of Camak’s Blog: Blending Existentialism and Christianity

Edit

Posted on December 9, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

The Uniqueness of Camak’s Blog: Blending Existentialism and Christianity

Camak’s blog stands out for its distinctive blend of **existentialist philosophy and Christian faith**. This combination is unusual within the broader Christian landscape, which often emphasizes traditional doctrines

and interpretations of scripture. Here's a closer look at the elements that make Camak's blog unique:

- **Existentialist Christianity as a Framework**: Camak explicitly labels his approach to faith as "existentialist Christianity." This framework emphasizes:
  - **Personal experience:** He prioritizes lived experience and individual interpretation over blind acceptance of dogma.
  - **Confronting meaninglessness**: He acknowledges the perceived absurdity of existence and encourages readers to grapple with life's difficult questions.
  - **Internal freedom**: He sees faith as a path to liberation from external pressures and internal anxieties, enabling individuals to face life's challenges with greater peace and resilience.
  - This framing distinguishes his blog from more traditional Christian blogs that may focus on apologetics, biblical inerrancy, or promoting specific denominations or theological positions.

- **Emphasis on Christ's Life as a Model**: While many Christian blogs focus on scripture or theological debates, Camak consistently returns to the **life of Christ** as a practical guide for living.
    - He views Christ's actions and teachings, particularly his willingness to embrace suffering and death, as the ultimate expression of God's love and a roadmap for navigating the complexities of human existence.
- **Centrality of Suffering and Transformation**: Camak's blog doesn't shy away from the reality of suffering. Instead, he views it as an inherent part of life and a potential catalyst for growth. He encourages readers to:
    - **Connect their struggles to the suffering of Christ**: He finds solace in the shared experience and uses the rosary as a meditative practice to anchor his personal suffering in Christ's experiences.
    - **Embrace "carrying their crosses"**: He draws a parallel between personal challenges and the suffering of Christ,

suggesting that faith provides strength to endure hardship.
    - This focus on suffering distinguishes his blog from “prosperity gospel” approaches that often emphasize material blessings and downplay the inevitability of pain.
- **Critique of Superficial Faith**: Camak is critical of what he perceives as superficial expressions of faith, particularly those that prioritize outward appearances or seek personal gain.
    - He questions the pursuit of “brownie points” with God and the emphasis on “getting saved.”
    - He argues that true Christianity is about authenticity, internal transformation, and seeking a deeper understanding of God’s love.
    - This critical stance sets his blog apart from those that promote feel-good messages or offer easy solutions to life’s challenges.
- **Personal and Reflective Style**: Camak’s blog is deeply personal, often sharing his own struggles with doubt, faith, and

the challenges of living out his beliefs. This raw honesty, coupled with his introspective approach, makes his writing relatable and thought-provoking, inviting readers to engage with their own faith journeys.

- **Integration of Diverse Sources**: Camak draws on a wide range of sources to support his ideas, including:
  - **Scripture**: He frequently quotes and references biblical passages, but often interprets them through an existentialist lens.
  - **Theologians**: He cites thinkers like Karl Rahner, Rowan Williams, and Henri Nouwen.
  - **Philosophers**: He draws on existentialist philosophers, though he doesn't explicitly name them in the sources provided.
  - **Personal anecdotes**: He shares stories from his own life and interactions with others.
  - This eclectic approach broadens the scope of his blog beyond traditional theological discourse.
- **Unconventional Tone**: Camak's writing style is often

unconventional for a Christian blog. He uses:

- **Humor**: He occasionally injects humor and satire into his reflections, particularly when critiquing what he perceives as hypocrisy or superficiality within Christianity.
- **Informal language**: His writing is generally informal, conversational, and accessible, avoiding overly academic jargon.
- **Bold text**: He frequently uses bold text to emphasize key points, which may be unusual for a blog that otherwise focuses on contemplative topics.

Overall, Camak's blog carves out a unique space within the world of Christian blogging. His blend of existentialist philosophy, personal reflections, and critical analysis, combined with his unconventional tone and diverse range of sources, creates a thought-provoking platform for exploring faith in a complex world.

| Tagged bible, christianity, faith, jesus, theology |

Leave a comment

Camak's Existentialist Christianity: A Way of Life

Edit

Posted on December 9, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Camak's Existentialist Christianity: A Way of Life

Camak defines "existentialist Christianity" as a practical framework for navigating life's complexities, using the life of Christ as a model. This approach prioritizes lived experience and personal transformation over strict adherence to theological doctrines.

Here are the key components of his understanding:

- **Clearing Away Formulas and Theologies:** Existentialist Christianity involves setting

aside traditional formulas and theological complexities, especially those popularized and simplified for mass consumption. This includes questioning traditional interpretations of the supernatural and focusing instead on the tangible aspects of Christ's life and teachings.

- **Confronting the Meaninglessness of Life:** Existentialist Christianity serves as a way to address the perceived meaninglessness and absurdity of existence. It recognizes that "life already is hell" and seeks to find meaning amidst suffering and chaos.
- **Embracing Internal Freedom:** Camak sees existentialist Christianity as a path to liberation from external forces that seek to control and manipulate individuals. This includes freedom from religious authority, social pressures, and internal struggles like fear and addiction. This internal freedom is rooted in the understanding that Christ's life and death exposed the emptiness of worldly power and religious dogma.
- **Focusing on the Life of Christ:** The **life of Christ** is central to existentialist

Christianity, serving as a practical guide for living. It emphasizes “walking the walk” rather than simply “talking the talk”. The **crucifixion** is particularly significant, revealing the depth of God’s love and serving as a model for embracing suffering.

- **Seeking Authenticity and Transformation:** Camak criticizes superficial faith that seeks rewards or recognition. Instead, he advocates for genuine personal transformation, aiming for a life of peace, joy, and sanity amidst life’s inevitable challenges. He emphasizes “pursuing sainthood” as a way to understand, cope with, and transcend the limitations of the human condition.
- **Understanding God’s Love**: Camak rejects the idea of a vengeful God who demands intellectual submission to avoid punishment. He believes that God’s love is demonstrated through Christ’s actions, particularly his sacrifice on the cross. This love seeks to save humanity from self-destruction and offers abundant life.
- **Finding Meaning in Suffering**: Camak views suffering as an inherent part of life and a

> potential source of growth. He encourages connecting personal struggles to Christ's suffering, finding solace and strength in shared experience.

Camak's understanding of existentialist Christianity is deeply personal and rooted in his own experiences with doubt, suffering, and transformation. He believes that this approach offers a practical and meaningful way to engage with faith in a complex world. He draws from a diverse range of thinkers, including existentialist philosophers, theologians, and spiritual teachers, to support his understanding of Christianity.

| Tagged bible, christianity, existentialism, life, philosophy | Leave a comment

to me the doctrine of "The Immaculate Conception" is a meaningless

Edit

abstraction that makes Mary out to be an alien rather than our spiritual Moth er

Posted on December 9, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Full of God's Grace!

Monday, December 9, 2024 – Solemnity of Immaculate Conception of the Blessed Virgin Mary – Catholic Daily Reflections from My Catholic Life!

Catholic Daily Reflections

| Leave a comment

query to bots: what would camak say to himself when finding life pointless, meaningless m ysery?

Edit

Posted on December 9, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Life is a Bitch, Then You Die

Boyd Camak might respond to the feeling that life is pointless, meaningless misery by stating that **“life already is hell”**, even if it requires a tragic event for someone to understand that.

- **Existentialist Christianity**, as Camak describes it, acknowledges that the human experience is full of suffering and absurdity.
- It encourages people to face that reality head-on rather than seeking to escape it through distractions or false promises of happiness.
- While others may find meaning and purpose in things like entertainment, success, or material wealth, Camak sees those as “phantoms” that only lead to disappointment.
- Instead, he suggests that **true joy and peace come from embracing one’s “cross”**, which means accepting the pain and difficulties of life.

Camak often uses the phrase “**life’s a bitch, then you die”** to describe this bleak reality.

- He emphasizes, however, that this is not the end of the story.
- He sees the **life and death of Christ** as God’s way of entering into the brokenness of human existence and offering a path to redemption.
- Through Christ’s suffering and resurrection, Christians can find hope and a new beginning,

even in the midst of pain and despair.

Camak might remind himself that true Christianity is **not about avoiding hell** but about finding a way to live meaningfully in the hell that already exists.

- He might encourage himself to **“look around at the people in [his] faith community”**, seeing their love as tangible evidence of Christ’s presence in his life.
- He might also turn to spiritual practices, like running or praying the rosary, to **“tag and anchor”** his suffering in the life of Christ.
- By connecting his own pain to the suffering of Jesus, he could find grounding and a sense of integration amidst the chaos of life.

Ultimately, Camak might remind himself that **the journey of faith is not about finding easy answers or escaping the harsh realities of life**.

- It is about **embracing the messiness and uncertainty, finding solace in Christ’s love, and trusting that even in the darkest moments,**

there is hope for a new beginning.
- He might conclude by reminding himself to stop "staring at the sky" and to focus on doing God's will in each moment, trusting that the rest will fall into place.

This response attempts to synthesize Camak's perspective as expressed in the provided blog posts. However, it is important to note that this is an interpretation and should not be taken as a definitive statement of Camak's beliefs.

| Tagged bible, christianity, faith, god, jesus | Leave a comment

theologians, philosophers, and scholars– let My people go!

Edit

Posted on December 8, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Embracing Simplicity and Trusting the Lived Experience

Camak would likely offer words of comfort and encouragement to Christians intimidated by the complexities of philosophy, theology, Biblical scholarship, and religious authorities. Based on his writings, his advice would revolve around the following key points:

- **The Gospel's Simplicity Trumps Intellectual Complexity:** Camak repeatedly emphasizes the **simplicity of the gospel message,** contrasting it with the often-convoluted world of intellectual and theological discourse. He asserts that the gospel, at its core, is about **God's love for humanity**, revealed through **Jesus's life, death, and resurrection**. This core message, he argues, is accessible to everyone, regardless of their intellectual background or theological

expertise. Therefore, Christians should not be intimidated by complex theological arguments or scholarly debates.
    - He writes, “The gospel is not sophisticated. It is so simple that it upends all of my categories and exposes the vacuity of all of my intellectual constructs”.
    - He also critiques the tendency to overcomplicate Christian faith, suggesting a “freemium model” or reliance on “corporate sponsorships” to market the gospel, highlighting the absurdity of treating spiritual truths as commodities.
- **Centering on Christ’s Life as a Guiding Framework:** Camak consistently directs attention to the **life of Christ** as the ultimate guide for understanding the Christian faith. He believes that focusing on the **tangible events** of Jesus’s earthly ministry offers a more **grounded and accessible** path to faith than wrestling with abstract philosophical concepts.
    - He states, “Christianity is not a religion. Christ taught a Way (cf. Acts 19:23Acts 24:14) of living that

embraces suffering (cf. Matthew 16:24-26) and leads to internal freedom (cf. Matthew 5:3-12)– including internal freedom from unjust/corrupt external authority including–maybe even *especially* –religious authority/religious abuse".
    - This suggests that Christians can find solace and direction in the **example of Jesus**, rather than feeling overwhelmed by the pronouncements of religious authorities or the intricacies of theological debates.
- **Finding Freedom from External Authority:** Camak recognizes the potential for religious authorities and institutions to become sources of **control and manipulation**. He encourages Christians to find their **primary source of authority in Christ**, not in the pronouncements of religious leaders.
    - He suggests that a reliance on external authorities, particularly when those authorities prioritize intellectualism over the lived experience of faith, can hinder genuine spiritual growth.

    - His critique of a specific Catholic teaching on salvation in reflects this concern, highlighting the danger of prioritizing rigid doctrines over the compassionate spirit of Jesus.
- **Embracing Personal Experience and Intuition:** Camak encourages Christians to trust their own experiences and intuition in navigating matters of faith. He suggests that **overreliance on external sources of knowledge** can stifle the inner voice of the spirit.
    - He emphasizes the importance of finding “psychological grounding and integration through running and praying the rosary”, suggesting that spiritual practices rooted in **personal experience** can be more powerful than abstract intellectualizing.
    - He describes his own struggle to reconcile the **ancient cosmology** with modern understanding, ultimately concluding that “the cosmology (isn’t that an in-the-know term?) of the ancient world is old hat”.

- **Leaning on Trusted Community:** While Camak cautions against blindly following religious authorities, he acknowledges the importance of **community in the Christian life**. He emphasizes the value of surrounding oneself with **trusted individuals** who can offer support, guidance, and shared experience.
    - He finds comfort in the “tangible evidence” of love from his faith community, suggesting that authentic relationships can ground faith in a way that intellectual pursuits cannot.

In essence, Camak’s message to those intimidated by the complexities of faith would be to focus on the **simplicity of the gospel message**, to **find their primary source of authority in Christ**, to trust their own experiences, and to **seek support from a trusted community**. He would encourage them to embrace the **radical, counterintuitive nature of the gospel**, finding strength and liberation in its paradoxical truths.

Camak on Intellectual

Constructs and the Simplicity of the Gospel

Yes, it could be said that a central theme in Camak's writings is exposing the **emptiness of intellectual constructs** that can **intimidate and alienate ordinary Christians**. He consistently champions the **simplicity and accessibility of the gospel message**, arguing that overemphasizing intellectualism can obscure the core truths of the Christian faith.

Here's a closer examination of how this theme plays out in his writing:

- **The Gospel as Counterintuitive and Unsophisticated**: Camak explicitly states that the gospel is "not sophisticated" and that its simplicity "upends all of my categories and exposes the **vacuity of all of my intellectual constructs**". This suggests that he sees intellectual frameworks as potentially **hindering** genuine engagement with the gospel message.

- **Prioritizing the Life of Christ over Abstract Theology**: Camak consistently points to the **life of Christ** as the ultimate source of truth and guidance for Christians. He emphasizes the importance of focusing on **Jesus's actions and teachings**, rather than getting bogged down in theological debates or philosophical abstractions.
    - He argues that the **incarnation**—the embodiment of God in the person of Jesus—is a testament to the **primacy of lived experience** over abstract intellectualizing. He critiques clergy who "forbid physical access to Christ" through restrictions on sacraments and sacramentals, emphasizing the importance of tangible encounters with the divine.
- **Challenging the Authority of Religious Elites**: Camak expresses skepticism towards religious authorities who prioritize **intellectualism and dogma over compassion and lived experience**. He cautions against blindly accepting pronouncements from religious leaders, urging Christians to

find their primary source of authority in Christ.
    - He criticizes a specific Catholic teaching on salvation, finding it overly focused on “formulas” and “gobbledygook” rather than the compassionate heart of Jesus.
    - His reflections on antisemitism within the Christian tradition further underscore this point, highlighting the **fallibility of both the New Testament and the Church**. This stance challenges the notion of **infallibility** often associated with religious institutions and texts.
- **Embracing Simplicity and Trust**: Camak advocates for a **simpler, more intuitive approach** to faith, emphasizing the importance of personal experience, prayer, and community. He suggests that **overreliance on intellectual constructs** can lead to anxiety, doubt, and a sense of alienation from God.
    - He finds solace and grounding in practices like running and praying the Rosary, highlighting the **psychological and emotional benefits** of faith

that transcend intellectual understanding.

Camak's emphasis on the **emptiness of intellectual constructs** is not a rejection of intellectual inquiry altogether. Rather, it's a call to **recenter Christian faith on the person of Christ** and the **transformative power of the gospel message**. He suggests that intellectual frameworks, while potentially helpful, should not become **barriers to genuine spiritual encounter and growth.**

Camak on the Poor and Simple

Camak doesn't explicitly state that the poor and simple are closer to Christ by default. However, he does express ideas that align with this concept:

- **The Simplicity of the Gospel**: Camak repeatedly emphasizes the simplicity of the gospel message, suggesting that it's accessible to everyone regardless of their social standing or intellectual capacity. He contrasts the straightforward nature of the

gospel with complex theological constructs that can intimidate and alienate ordinary Christians. This emphasis on simplicity suggests that those who are less focused on intellectual pursuits might be more receptive to the core message of the gospel.

- **Jesus's Ministry Among the Marginalized**: Camak highlights Jesus's ministry among the poor and outcast, emphasizing his preferential option for the marginalized. He points to the fact that Jesus challenged the religious and political elite of his time, aligning himself with those who were often overlooked and disregarded. This focus on Jesus's actions suggests that those on the margins of society hold a special place in God's heart.
- **The Emptiness of Worldly Pursuits**: Camak critiques the pursuit of wealth, power, and social status, arguing that these things ultimately lead to emptiness and despair. He contrasts this with the true fulfillment found in following Christ, suggesting that those who are less attached to material possessions might be

more open to the spiritual riches offered by the gospel.

- **The Faith of the Simple**: In a post titled “The faith of the fishermen, the poor, the simple”, Camak seems to allude to the idea that those who are less worldly and intellectually inclined might possess a more genuine and profound faith. While the content of this specific post isn’t available in the sources, the title alone suggests an appreciation for the faith found among those who are often considered “simple” by societal standards.

While Camak doesn’t make a definitive statement about the poor and simple being closer to Christ by default, his writings strongly suggest that he sees a connection between simplicity, humility, and genuine faith. He seems to believe that those who are less preoccupied with worldly pursuits and intellectual complexities might be more receptive to the transformative power of the gospel.

Camak on Religious Leaders Using

Theology and Scholarship for Control

Camak would likely condemn religious leaders who employ theology and scholarship as tools of control and manipulation. His writings reveal a deep suspicion of religious authorities who prioritize dogma and intellectualism over compassion and lived experience.

Here's how his existing commentary might apply to this specific scenario:

- **Christianity as a Path to Freedom, Not Control**: Camak emphasizes that authentic Christianity is about liberation, not control. He states that "Christianity is not a religion. Christ taught a Way…of living that embraces suffering (cf. Matthew 16:24-26) and leads to internal freedom", even – and perhaps *especially* – from religious abuse. He sees Jesus as challenging the corrupt religious authorities of his time, exposing their hypocrisy and offering a path to freedom from their oppressive systems. Camak would undoubtedly see

the actions of religious leaders using theology and scholarship for control as a betrayal of the liberating message of Christ.

- **Simplicity of the Gospel vs. Intellectual Elitism**: Camak repeatedly champions the simplicity of the gospel message, contrasting it with the often-confusing world of theological discourse. He argues that the essence of Christianity is found in the life and death of Jesus, a message accessible to everyone regardless of their intellectual background. He would likely see religious leaders wielding complex theological arguments as a means of establishing an intellectual elite, creating a hierarchy within the faith that excludes and intimidates ordinary Christians.
- **Prioritizing Personal Experience and the Life of Christ**: Camak consistently directs attention to the life of Christ as the ultimate guide for understanding the Christian faith. He believes that focusing on the tangible events of Jesus's earthly ministry provides a more grounded and accessible path to faith than wrestling with abstract theological concepts. He would

likely argue that religious leaders who focus on doctrines and intellectual constructs at the expense of the lived experience of Christ are leading people astray.

- **Hypocrisy of Religious Leaders**: Camak frequently calls out the hypocrisy of religious leaders who fail to live up to the teachings they espouse. He criticizes those who “preach but they do not practice” and who “tie up heavy burdens [hard to carry] and lay them on people’s shoulders”, seeing this behavior as a betrayal of the true spirit of Christianity. He would likely view religious leaders using their knowledge to control others as a prime example of such hypocrisy, especially since Jesus condemned this very behavior in the Gospels.

Camak would likely encourage those being manipulated by such religious leaders to remember the following:

- **Find Authority in Christ, Not in Leaders**: Christians should look to the example of Jesus as their primary source of authority, not the pronouncements of fallible religious leaders.

- **Value Personal Experience**: Embrace the simplicity of the gospel message and trust the transformative power of encountering Christ through prayer, personal reflection, and community.
- **Seek Authentic Community**: Find support and guidance from trusted individuals who embody the compassionate spirit of Christ, rather than those who seek to exert control and dominance.

Camak's writings, while intensely personal, offer a powerful critique of religious authoritarianism. He would likely see the manipulation of theology and scholarship for control as a perversion of faith and a betrayal of the liberating message of the Gospel.

Embracing Simplicity and Trust

Camak's writings offer a reassuring message for ordinary Christians seeking a deeper faith, especially those intimidated by complex theology or scholarship. His central message emphasizes the **accessibility and transformative power of the Gospel**,

urging individuals to find their primary source of authority in Christ and to trust the simplicity of the message.

- **Rejecting Intellectual Elitism:** Camak repeatedly warns against religious leaders who use theological arguments to create barriers to faith or to exert control over others. He believes that **overemphasizing intellectualism can obscure the core truths of Christianity**, making it seem like an exclusive club for the intellectually elite.
- **Focusing on the Life of Christ:** Camak consistently directs attention to **Jesus's actions and teachings** as the most important guide for understanding and living out the Christian faith. He encourages a focus on the **tangible events of Jesus's life** and his radical message of love, forgiveness, and compassion.
- **Embracing Practical Spiritual Practices:** Camak finds solace and grounding in practices like running and praying the Rosary. He encourages individuals to **engage in spiritual disciplines that resonate with them**, highlighting the psychological

and emotional benefits of faith that can transcend intellectual understanding.

- **Finding Strength in Community:** Camak underscores the importance of authentic Christian community. He encourages individuals to seek out supportive relationships with others who embody the compassionate spirit of Christ, providing a space for spiritual growth and encouragement.
- **Remembering the Simplicity of the Gospel**: Camak consistently emphasizes the simplicity of the Gospel message. He reminds us that true Christianity is not about intellectual assent to complex doctrines but about embracing the transformative power of encountering Christ. This message is particularly reassuring for those who feel intimidated by academic theology or philosophy.

In essence, Camak's message encourages individuals to **approach their faith with humility and trust**, focusing on the core message of the Gospel and allowing the transformative power of Christ to work in their lives. He reminds us that **faith is not about achieving intellectual mastery**, but

about embracing a relationship with God that offers peace, joy, and a deeper understanding of ourselves and the world around us.

| Tagged bible, christianity, faith, jesus, theology |

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Balancing the Radical Gospel and Family Life: Learning from Saint Joseph

Edit

Posted on December 8, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Balancing the Radical Gospel and Family Life: Learning

from Saint Joseph

Camak grapples with the tension between the **radical demands of the gospel** and the **practical realities of family life**, especially as the father of a disabled daughter. He acknowledges feeling pulled in different directions, as if he is forced to compromise on either his faith or his responsibilities. In navigating this complex terrain, Camak turns to the figure of **Saint Joseph** as a model.

Here's a closer look at how he addresses this challenge:

- **Saint Joseph: A Model of Surrender and Trust:** Camak sees Saint Joseph as embodying a way of being that harmonizes the radical call of the gospel with the demands of everyday life. Joseph, he suggests, navigates challenges with **constant attunement to the spirit**, a **willingness to do what is asked**, and an unwavering **trust in God's providence**. This approach, according to Camak, allows Joseph to transcend the perceived dilemma of choosing

between worldly success and spiritual fidelity.

- **Integrating Spiritual Practice with Daily Life:** Camak draws inspiration from Saint Joseph's example in his own life, particularly when faced with unemployment. He strives to emulate Joseph's **surrender and trust**, choosing to focus on **moment-by-moment obedience to God's call** rather than succumbing to **frantic activity and fear**. This commitment to integrating spiritual practice with the challenges of daily life reflects Camak's belief that the gospel is not an abstract set of doctrines but a **transformative way of life**.
- **Finding Meaning in Mundane Moments:** Camak's reflections on Saint Joseph suggest that he sees holiness not as something reserved for extraordinary individuals or monastic settings but as something attainable within the context of ordinary family life. He incorporates Saint Joseph into his personal prayer practice, adding meditations on Joseph's struggles to find work and care for his family into the traditional Rosary. This approach highlights the

potential for finding spiritual meaning and depth even in the most mundane aspects of daily life.

- **The Gospel as a Source of Strength Amidst Challenges:** Camak's writings imply that he sees the gospel as a source of strength and resilience when facing the inevitable challenges of family life. He draws parallels between his own experience of unemployment and Saint Joseph's struggles to provide for his family, suggesting that even in times of hardship, the gospel offers a framework for finding peace and purpose.
- **The Tension Between "All In" and Family Obligations:** Despite his admiration for Saint Joseph, Camak acknowledges the inherent tension between the gospel's call to be "all in" and the practical obligations of providing for a family. He notes that early Christians were persecuted because their **internal freedom** and **acceptance of suffering** made them less susceptible to the threats of worldly powers. This radical commitment, however, could also be seen as conflicting with the need to protect and care for one's family.

While Camak doesn't explicitly outline a step-by-step guide to balancing the radical gospel with family life, his writings offer valuable insights:

- **Embrace surrender and trust:** Like Saint Joseph, cultivate an attitude of openness to God's will and trust in God's provision, even when circumstances are difficult.
- **Integrate spiritual practice with daily life:** Find ways to infuse the principles of the gospel into your everyday activities, seeking opportunities for prayer, reflection, and acts of service.
- **Find meaning in the mundane:** Recognize that holiness is not reserved for extraordinary moments but can be found in the ordinary routines of family life.
- **Draw strength from the gospel:** In times of hardship, turn to the gospel as a source of comfort, guidance, and hope.
- **Acknowledge the tensions:** Recognize that balancing the radical call of the gospel with family responsibilities is an ongoing process that requires discernment, prayer, and a willingness to embrace complexity.

By drawing on the example of Saint Joseph, Camak highlights the possibility of living a life that is both deeply rooted in the gospel and fully engaged with the practical realities of family life. His approach emphasizes a **holistic integration of faith and daily life**, suggesting that true Christian discipleship is not about compartmentalizing our beliefs but about allowing them to shape and inform every aspect of our being.

| Tagged bible, christianity, faith, god, jesus | Leave a comment

The Radical Gospel: A Confrontation with Reality

Edit

Posted on December 8, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

The Radical Gospel: A

Confrontation with Reality

According to Camak, the radical nature of the gospel rests in its stark confrontation with the realities of the human condition and its call to a counterintuitive way of life that prioritizes **internal freedom** and **embraces suffering**. The gospel, for him, is not a soothing balm that promises a comfortable life but a **violent, bloody spectacle** that exposes the shortcomings of worldly wisdom and offers an **escape hatch from existential despair**.

Here's a deeper look at how he unpacks this idea:

- **Christ's Life and Death as a Mirror to Reality:** Camak repeatedly emphasizes the centrality of Jesus' life and death in understanding the true meaning of the gospel. He sees Jesus' willingness to challenge the powers that be and his ultimate sacrifice on the cross as a revelation of both the depth of God's love and the brokenness of the human condition. This focus on the **contingent events** of Jesus' life rather than abstract

theological doctrines highlights the gospel's grounding in real-world experience.

- **The Gospel as Liberation from External Threats:** Camak argues that the gospel offers a path to **internal liberation** from the various external forces that seek to control and manipulate us—be it unjust authorities, societal pressures, or even our own fears and anxieties. This liberation, for him, is not about escaping the realities of suffering but about finding a deep-seated peace and joy that transcends external circumstances. He points to Jesus' own life as an example of this radical freedom, noting that even in the face of torture and death, Jesus remained grounded in his mission and found strength in his connection to God.
- **Embracing Suffering as the Path to Transformation:** Central to Camak's understanding of the gospel is the idea that **suffering is not something to be avoided but embraced**. He suggests that true spiritual growth comes through confronting the difficulties of life head-on and finding meaning and purpose in

the midst of pain. This concept, which he often articulates through the phrase “embracing our crosses,” stands in stark contrast to the prosperity gospel, which he views as a distortion of the true Christian message.

- **The Gospel as “Jaws of Life”:** Camak employs a powerful metaphor to describe the transformative power of the gospel: the “jaws of life” used by rescue teams to extract people from car wrecks. He acknowledges that the process of spiritual transformation can be messy, painful, and disruptive, but ultimately it leads to healing and liberation. This imagery captures the idea that the gospel does not offer a quick fix or an easy way out but a radical intervention that addresses the root of the human condition.
- **The Simplicity and Counterintuitiveness of the Gospel:** Camak insists that the gospel is simple, yet profound, and often counterintuitive to our human understanding. This simplicity lies in the core message of God’s love for humanity, demonstrated through the life, death, and resurrection of Jesus Christ.

The counterintuitiveness arises from the call to embrace suffering, to find freedom in surrender, and to love our enemies, principles that run contrary to the world's logic.

- **The Threat of Primitive Christianity:** Camak highlights the historical persecution of early Christians as evidence of the radical and disruptive nature of the gospel. He argues that the early Christians were persecuted precisely because their faith offered a way of life that transcended the control of earthly powers. Their internal freedom and willingness to embrace suffering posed a direct threat to those who relied on fear and oppression to maintain their authority.

Camak's vision of the gospel calls for a radical reorientation of our lives, a turning away from worldly pursuits and a turning towards the path of Christ. It is a call to embrace the paradoxical truths of the Christian faith—finding strength in weakness, freedom in surrender, and life in death.

| Tagged bible, christianity, faith, gospel, jesus, Trail 1: The Counterintuitive Gospel | Leave a comment

Camak’s Discomfort with “Polished” Christianity

Edit

Posted on December 8, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Camak’s Discomfort with “Polished” Christianity

Camak’s views on “polished Christian personas” can be understood as part of his broader critique of the ways in which he believes Christianity has been commodified and stripped of its authenticity. He seems to be suspicious of outward displays of piety that prioritize appearances over genuine spiritual depth and internal transformation. This skepticism manifests in his theological reflections,

his online persona, and his general approach to faith.

- **Authenticity Over Appearances:** Camak's blog posts often emphasize the importance of acknowledging the brokenness and struggles inherent in the Christian life. He openly discusses his own doubts, fears, and failures, presenting himself as a fellow traveler on a journey of faith rather than a polished expert with all the answers. This embrace of vulnerability and imperfection can be seen as a rejection of the pressure to project a flawless image of Christian piety.
    - His blog's subtitle, "hypocrite with logs in my eyes (Matthew 7:3-5)," reinforces this point. This self-description seems to be a deliberate attempt to subvert the expectation that Christians should present themselves as morally superior. It also alludes to the biblical passage where Jesus cautions against judging others without first addressing one's own shortcomings.
- **Rejecting the "Believe or Burn" Mentality:** Camak's

rejection of the “believe or burn” mentality also speaks to his discomfort with superficial expressions of faith. He describes this concept as a “conception of Christianity which teaches that until you make a sacrifice of the intellect and believe certain propositions at face value you will burn in hell after you die”. His alternative, “burn or believe”, suggests that genuine faith arises from grappling with the difficulties of the human condition and finding solace in Christ’s offer of hope and transformation.
    - This perspective aligns with his existentialist approach to Christianity, which he describes as a “clearing away” of formulas and theologies, particularly as they are presented at the popular level. He seems to be advocating for a faith that is grounded in personal experience and wrestled with honestly, rather than one based on blind acceptance of doctrines or performative displays of piety.
- **“Go to Market with the Good New$”**: His satirical post on marketing the gospel can also

be read as a critique of the ways in which some Christian ministries present a slick and superficial image of faith. His mocking tone and use of business jargon highlight the dissonance he perceives between the commercialized packaging of Christianity and the radical message of Jesus Christ.
    - He sarcastically suggests adopting a “freemium model” for salvation, pursuing “corporate sponsorships” for evangelism, and focusing on “process” and “scale” to expand the “Kingdom of God”. By mirroring the language of marketing, he underscores his belief that authentic faith cannot be manufactured or sold like a product.
- **Distrust of “Platforms”:** Camak’s statement, “Mustard seeds don’t grow on platforms. And platforms can’t love,” suggests that he sees “platforms” as inherently impersonal and incapable of fostering genuine spiritual growth. This skepticism may stem from his observation that online spaces often incentivize the projection of idealized

personas, making it difficult to cultivate authentic connection and vulnerability.
    - In a world where social media platforms often encourage curated presentations of self, Camak's raw and unfiltered approach stands in stark contrast. His willingness to share his doubts and struggles online aligns with his theological rejection of "polished Christian personas."

Overall, Camak's views on "polished Christian personas" appear to be rooted in his belief that genuine faith is about internal transformation, not external appearances. He seems to be wary of the ways in which Christianity can be used to project a false sense of piety or moral superiority. His writings and online presence consistently advocate for a more authentic and vulnerable engagement with faith, one that embraces the complexities of the human experience and resists the pressure to conform to a pre-packaged image of Christian perfection.

| Tagged bible, christianity, faith, jesus, religion |

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Camak's Critique of Commodified Christianity

Edit

Posted on December 8, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Camak's Critique of Commodified Christianity

Building on our previous discussion, Camak's anxieties about authority in Christianity extend to his wariness about the commercialization of faith. This skepticism is rooted in his belief that genuine Christian faith is deeply personal and transformative, not something that can be bought, sold, or packaged for mass consumption.

- **The Gospel as a "Way" Not a Product:** Camak emphasizes that Christianity is a "Way" of life centered around the person

of Jesus Christ. This Way, as he describes it, is about embracing suffering, seeking internal freedom, and living in accordance with the teachings of Jesus. This focus on personal transformation contrasts sharply with the idea of Christianity as a commodity, something that can be marketed and sold for profit.

- **Rejecting the Language of the Marketplace:** Camak's satirical post, "Go to market with the good new$", uses the language of marketing and business to highlight the absurdity of applying these concepts to the gospel. He satirizes the idea of a "freemium model" for salvation, mocks the pursuit of "corporate sponsorships" for evangelism, and lampoons the idea of expanding the "Kingdom of God" through a "franchise model." This biting satire underscores his belief that the gospel should be freely shared and authentically lived, not packaged and sold as a product.
- **"Platforms" Can't Love:** Camak's critique extends to the use of "platforms" for spreading the gospel. His statement, "Mustard seeds don't grow on

platforms. And platforms can't love," suggests that he sees authentic Christian faith as rooted in personal relationships and embodied communities, not in impersonal digital spaces. He seems to be wary of the ways in which the internet can be used to create a veneer of connection without the depth and vulnerability of face-to-face interactions.

- **Distrust of the "Christian Industrial Complex":** While he doesn't elaborate extensively on the term, Camak uses the phrase "Christian industrial complex" in a way that suggests he views it as a system that prioritizes profit over genuine spiritual transformation. This phrase evokes images of large, impersonal institutions focused on generating revenue rather than nurturing the spiritual well-being of individuals.
- **The Allure of Eastern Traditions:** Camak's statement that Eastern philosophies and religions are more effective for those who "choose to cope with the human condition through the mind alone" is telling. He seems to be implying that some expressions of Christianity have become overly

> intellectualized and detached from embodied experience, leading some seekers to find greater resonance in traditions that emphasize mindfulness, meditation, and direct engagement with the present moment.

In summary, Camak's writings reveal a deep discomfort with the commodification of Christianity. He sees the reduction of the gospel to a product as a betrayal of its true essence, which he views as a "Way" of life centered around personal transformation and authentic relationship with Jesus Christ. He rejects the application of marketing language to the sharing of faith and expresses skepticism about the use of digital "platforms" to cultivate genuine spiritual growth. His critiques highlight the tension between the spiritual aspirations of Christianity and the commercial pressures of contemporary culture.

| Tagged bible, christianity, faith, god, jesus | Leave a comment

Camak's Perspective on

Edit

the Christian Publishing Industry

Posted on December 8, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Camak's Perspective on the Christian Publishing Industry

While the sources don't directly address Camak's views on the Christian publishing industry as a whole, they do offer glimpses into his perspective on how Christianity is marketed and packaged for consumption, particularly in the context of American culture. He seems to be highly critical of what he calls the **"Christian industrial complex"**, which he associates with **superficiality, commercialization, and a focus on profit over genuine spiritual transformation**.

Here are some of the key points that can be gleaned from the sources:

- **Distaste for Commercialization of the Gospel:** Camak appears to have a strong aversion to the commercialization of the gospel, particularly the ways in which Christianity is packaged and sold as a product. This sentiment is most evident in his July 3, 2024, post, "**Go to market with the good new$.**" This post is heavily laden with sarcasm, mimicking the language of marketing and business to highlight what he sees as the inappropriate application of such concepts to the sharing of the Christian faith. He uses phrases like "freemium model", "corporate sponsorships", "go-to-market efforts", "process", "scale", "align ourselves", "philanthropic arms", "playbook", "adjacent markets", "franchise model", "product lines", "related consumer goods", and "consulting practice" to satirize the commodification of faith.
    - He concludes the post with a quote from Matthew 21:13: "He said to them, 'It is written, "My house shall be called a house of

prayer"; but you make it a den of robbers.'" This verse, which describes Jesus cleansing the Temple of merchants, seems to underscore Camak's critique of the ways in which financial gain is prioritized over genuine spiritual seeking.

- **Skepticism of "Platforms" and "Mustard Seeds":** Camak's skepticism of the commercialization of faith extends to the use of "platforms" for spreading the gospel. In a brief post from November 6, 2024, he writes, "**Mustard seeds don't grow on platforms. And platforms can't love.**" This statement seems to suggest that authentic Christian faith cannot be cultivated through impersonal, mass-marketed approaches. He seems to value personal connection and embodied relationships as essential for genuine spiritual growth, something that he sees as lacking in the digital realm.
- **Critique of the Prosperity Gospel:** The sources also hint at Camak's disdain for the Prosperity Gospel, a theological perspective that emphasizes material wealth

and success as signs of God's favor. In a November 5, 2024, post simply titled "**The Prosperity Gospel**", he doesn't elaborate on his views but the fact that he titles a post with this phrase, given his general tone and the content of his other writings, suggests a critical stance.

- **Rejection of Superficiality:** Camak's use of strong language and vivid imagery, as discussed in our previous conversation, can also be interpreted as a rejection of the superficiality he perceives in the Christian publishing industry. His raw and unfiltered approach stands in stark contrast to the polished and often sanitized presentations of faith found in many Christian books and media. He seems to be striving for a more authentic and existentially grounded engagement with Christianity, one that doesn't shy away from the difficult questions and the complexities of the human experience.

In conclusion, while the sources provide limited direct commentary on Camak's views on the Christian publishing industry, his general attitude toward the commercialization of faith

and his preference for authenticity over polished presentations suggest a critical perspective. He seems to be wary of the ways in which Christianity can be co-opted for profit and packaged for mass consumption, advocating instead for a more personal, embodied, and existentially grounded approach to faith.

| Tagged bible, christianity, faith, god, jesus | Leave a comment

The Role of Authority in Camak's Approach to Scripture

Edit

Posted on December 8, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

The Role of Authority in Camak's

Approach to Scripture

Camak seems to view authority in relation to scripture as a **double-edged sword**. He recognizes the value of established interpretations and traditions, particularly those rooted in the Catholic Church, as a **“starting place”** for understanding the Bible. However, he’s also deeply critical of the ways in which authority can be misused, particularly when it leads to dogmatism, control, and the suppression of individual experience and critical thinking.

Here’s a more detailed breakdown of his perspective:

- **Appreciating the Value of Tradition:** Camak finds **“Liberation by Constraint”** in relying on the Catholic Church’s authority for scriptural interpretation and application. He acknowledges the complexities of interpreting texts written in vastly different historical and cultural contexts. He sees the Catholic Church, with its long history of interpretation and its established systems for vetting theological writings, as a

valuable resource for navigating these complexities. He specifically mentions the Catholic lectionary, writings with an *imprimatur*, and commentaries on scripture as helpful tools. He finds this reliance on established authority to be **"empowering and confidence-building"**, providing a framework for understanding and applying scripture.

- **Critiquing the Misuse of Authority:** Despite his appreciation for the Catholic tradition, Camak is **highly critical of the misuse of religious authority**. He frequently rails against hypocrisy and legalism within Christianity, particularly in its American expressions. He views such behavior as a betrayal of the true spirit of the gospel, which he sees as rooted in **love, freedom, and personal transformation**, not in rigid adherence to rules and doctrines.
    - In his post "Christianity is not a religion", he lambasts the hypocrisy of religious leaders who "preach but do not practice". He cites Jesus's confrontations with the Pharisees as evidence

of the dangers of religious authority being used for self-aggrandizement and control rather than for genuine spiritual guidance.
    - In “Jesus is the Way, not a Pop Quiz”, he rejects the idea that salvation is contingent upon strict adherence to religious rules, particularly the Catholic concept of dying in a state of mortal sin without sufficient repentance. He finds this idea to be “complete bullshit” and asserts that Jesus, as the embodiment of God’s love, would not condemn those genuinely seeking him.
    - In “Be not afraid”, Camak criticizes the rigid enforcement of the satisfaction theory of atonement, a theological framework that emphasizes Christ’s death as a payment for human sin. He finds this interpretation to be frightening and authoritarian, contrasting it with his own view of God’s unconditional forgiveness.
- **Balancing Authority with Personal Experience:** Camak’s approach to scripture seeks to balance the insights of

established authority with the importance of personal experience and critical thinking. He advocates for engaging with scripture **authentically and existentially**, allowing its message to speak to one's own life and circumstances. While he finds value in the guidance provided by the Catholic Church, he ultimately emphasizes the importance of **personal encounter and relationship with Christ** as the foundation of faith.

- In "What is existentialist Christianity?", Camak encourages readers to set aside "the formulas and theologies" and instead focus on the life of Christ as "a framework for living". He encourages readers to develop their own understandings of scripture based on their own experiences and reflections.
- In "a very rough first draft", he challenges readers to look directly at the "outrageous scandalous barbaric execution of the God-man", suggesting that a visceral and personal encounter with the crucifixion is more revealing

than any abstract theological explanation.

Overall, Camak's approach to scripture is **both informed by tradition and critical of its potential pitfalls**. He seeks to harness the insights of established authority, particularly the Catholic Church, while simultaneously resisting any form of dogmatism or control that stifles individual experience and authentic engagement with the Christian faith. His approach encourages a **dynamic interplay between tradition, personal reflection, and lived experience** as the foundation for understanding and applying scripture.

| Tagged bible, christianity, church, jesus, theology |

Leave a comment

Camak's Understanding of Existentialist C hristianity

Edit

Posted on December 8, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Camak's Understanding of Existentialist Christianity

Camak's understanding of existentialist Christianity is presented most directly in his February 15, 2024, blog post titled "What is existentialist Christianity?". He describes it as a way of engaging with Christianity that prioritizes **lived experience and personal meaning-making**, setting aside traditional theological formulas and the question of the supernatural.

Here are the key elements of Camak's existentialist Christianity:

- **Emphasis on Lived Experience:** Existentialist Christianity is about "looking at the life of Christ (which is an embodiment of His teaching) as a framework for living…for orienting oneself in this world that many of us feel thrown into without our prior consent". This focus on the **practical application of Christ's teachings to everyday life**

aligns with existentialism's concern for individual experience and authenticity. Camak suggests that the **Rosary** is a valuable practice for engaging with this concept, as it encourages meditation on the concrete events of Christ's life.

- **Confronting Meaninglessness and Suffering:** Existentialist Christianity acknowledges "the apparent meaninglessness of life" and the various internal and external forces that threaten to rob individuals of their freedom and humanity. It recognizes that "**life already is hell**" and seeks to help individuals cope with this reality. Camak suggests that **suffering** is an inherent part of the human experience and that Christianity provides a framework for understanding and navigating this suffering.
- **Seeking Internal Freedom:** Existentialist Christianity aims to liberate individuals from the constraints of external authority and internal anxieties. Camak emphasizes the importance of finding "internal freedom from unjust/corrupt external authority", including religious authority. This aligns with

existentialism's emphasis on individual autonomy and responsibility.

- **Setting Aside Theological Formulas:** Camak advocates for a **"clearing away" of theological formulas and abstractions**. He suggests that focusing too heavily on intellectual debates and interpretations can distract from the core message of Christianity, particularly for those exploring the faith. This aligns with existentialism's emphasis on lived experience over abstract systems of thought.
- **Focusing on the Life and Death of Jesus:** The central focus of Camak's existentialist Christianity is the life and death of Jesus. He sees the **crucifixion** as a pivotal event that reveals the nature of God and the human condition. Camak emphasizes the **brutality and violence of the crucifixion**, rejecting sanitized or sentimentalized interpretations. He also stresses the importance of the **resurrection** as a symbol of hope and the possibility of transformation.
- **Accepting Brokenness and Hypocrisy:** Camak

> acknowledges the pervasive brokenness and hypocrisy within Christianity, particularly within the context of American Christianity. He calls for honesty and self-awareness, urging Christians to confront their own failings and resist the temptation to present a polished or idealized image of faith.

Overall, Camak's understanding of existentialist Christianity is a call to engage with the Christian faith in a way that is **personally meaningful, authentic, and grounded in the realities of human experience**. It emphasizes the importance of wrestling with existential questions, confronting suffering, seeking internal freedom, and finding meaning in the life and death of Jesus, all while remaining aware of the inherent brokenness within oneself and the Christian tradition.

| Tagged christianity, existentialism, life, philosophy, psychology | Leave a comment

Camak's Unique

Edit

Perspective: Existentialist Christianity with a Catholic Lean

Posted on December 8, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Camak's Unique Perspective: Existentialist Christianity with a Catholic Lean

The most unusual aspect of Camak's blog and views is his particular blend of **existentialist Christianity infused with elements of Catholic tradition and practice.** This combination presents a unique perspective within the broader landscape of contemporary American Christianity.

- **Existentialism as a Framework:** Camak consistently emphasizes the relevance of existentialist philosophy for understanding and living out the Christian faith. He views the life and death of Jesus as a model for confronting the meaninglessness, suffering, and absurdity inherent in the human condition. This focus on lived experience and wrestling with existential questions sets him apart from more traditional or doctrinal approaches to Christianity.
- **Appreciation for Catholic Tradition:** Despite not explicitly identifying as Catholic, Camak expresses a strong appreciation for Catholic tradition and practices. He finds value in the Catholic lectionary for guiding his scripture reading, and relies on Catholic commentaries and writings to deepen his understanding of the Bible. He also finds spiritual grounding in practices like the rosary and speaks positively of sacraments and sacramentals. This embrace of Catholic elements distinguishes him from many Protestant expressions of Christianity.

- **Critical Stance Towards Contemporary Christianity:** Camak frequently critiques what he sees as superficial or distorted forms of Christianity prevalent in American culture. He rejects the “believe or burn” mentality, the prosperity gospel, and spiritualities that offer easy solutions or bypass the reality of suffering. His critical stance positions him as a somewhat outsider within the contemporary Christian landscape.

This combination of existentialist thought, Catholic leanings, and a critical perspective on popular Christianity creates a unique and potentially challenging viewpoint. Camak seems to be carving out his own path within Christianity, seeking a faith that grapples with the depths of human experience, finds wisdom in tradition, and remains resistant to simplistic or superficial expressions of belief.

| Tagged bible, catholic, christianity, jesus, religion |

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Camak’s Acknowledgement of His Brokenness and Hypocrisy

Edit

Posted on December 8, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Camak’s Acknowledgement of His Brokenness and Hypocrisy

Camak openly acknowledges his own brokenness and hypocrisy, adopting the self-descriptor “hypocrite with logs in my eyes” in his blog posts, a reference to Matthew 7:3-5. This self-characterization suggests a deep awareness of his personal failings and a willingness to confront them.

Camak's awareness of his own limitations is evident in several aspects of his writings:

- **Reliance on Others for Spiritual Guidance:** He recognizes his need for external support in understanding and applying the Bible. He expresses a preference for relying on established traditions and interpretations offered by the Catholic Church, rather than solely relying on his own judgment. He values the input and support of his faith community, particularly during times when his faith feels "empty and silly". This suggests a humility and recognition that he doesn't have all the answers.
- **Struggle with Living Up to Christian Ideals:** Camak frequently expresses frustration with his inability to fully embody the teachings of Jesus in his daily life. He feels torn between the demands of his corporate job and the radical call of the gospel, feeling like a "sellout" to both. He acknowledges experiencing negative emotions like envy and resentment, despite his efforts to cultivate a more Christ-like attitude. This

tension highlights his ongoing struggle to reconcile his faith with the realities of his lived experience.

- **Openness about Personal Struggles and Doubts:** Camak shares his personal challenges, including unemployment and caring for a disabled daughter, framing them as opportunities for spiritual growth. He also expresses moments of doubt and uncertainty, acknowledging that his faith doesn't always provide easy answers or emotional comfort. This transparency suggests a willingness to grapple with the complexities of faith, even when it's difficult.

Camak's repeated emphasis on the brokenness inherent in humanity, particularly in the context of antisemitism within Christian history, further underscores his understanding of personal and collective failings. His condemnation of antisemitism as "pure evil full stop, and it's stupid" reveals his deep concern about the hypocrisy inherent in a religion that has often persecuted those closest to Jesus.

Camak's self-identification as a hypocrite suggests an ongoing process of self-examination and a commitment

to personal growth. It reflects an awareness of the gap between his aspirations and his actions, and a desire to bridge that gap through continued spiritual practice and reliance on the grace of God.

| Tagged bible, christianity, faith, hypocrisy, jesus |

Leave a comment

Camak's Perspective on Contemporary American Christianity

Edit

Posted on December 8, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Camak's Perspective on Contemporary American Christianity

Camak's views on various types of contemporary American Christianity are generally critical, often framing them as distractions from or distortions of the true essence of Christianity. He advocates for an **existentialist Christianity**, which emphasizes the lived experience of Jesus' life and teachings as a guide for navigating life's challenges. He sees value in the historical traditions and interpretations offered by the Catholic Church, but finds many contemporary expressions of Christianity lacking.

Here are some of Camak's critiques and observations:

- **Skepticism of "Believe or Burn" Christianity:** Camak rejects the "believe-or-burn" approach, which emphasizes intellectual assent to specific propositions as the primary condition for salvation and threatens eternal damnation for those who fail to comply. He argues that this understanding reduces Christianity to a set of rigid doctrines and ignores the experiential and transformative aspects of faith.
- **Rejection of Prosperity Gospel:** Camak criticizes the Prosperity Gospel, which preaches that material wealth and success are signs of God's

favor. He satirizes this approach by suggesting a “freemium model” for the gospel and seeking corporate sponsorships. This sarcasm underscores his belief that such a perspective commodifies faith and distorts the true message of Christianity.

- **Critique of Superficial Motivations for Following Jesus:** Camak questions the motivations of those who follow Jesus for personal gain or social acceptance. He argues that true Christianity is not about “benefits” or seeking God’s approval, but about loving God for who He is and following the path of self-giving love exemplified by Jesus.
- **Concern About Clergy Limiting Access to Christ:** Camak expresses concern about clergy who restrict access to Christ through sacraments and sacramentals, such as the Eucharist, rosaries, or holy water. He argues that physical manifestations of faith can be avenues for encountering Christ and should not be dismissed or forbidden.
- **Distrust of “Sophisticated” Spiritualities:** Camak is wary of spiritualities that offer easy solutions or bypass the realities

of suffering and the human condition. He critiques spiritualities that rely on clever phrases, specialized terminology, and charismatic teachers to promote a sense of enlightenment or “waking up” to a reality where “all is well”. He sees these approaches as superficial and ultimately unhelpful in confronting the complexities of human existence.

- **Preference for Simplicity and Authenticity:** Camak champions a simpler and more authentic expression of Christianity, focused on the life and teachings of Jesus as presented in the Gospels. He values the counterintuitive wisdom of the Beatitudes, which call for humility, compassion, and a willingness to embrace suffering. He believes that this “Way” of life leads to inner freedom and peace, even amidst life’s challenges.

Camak’s critiques of contemporary American Christianity point to his desire for a faith that is **grounded in lived experience, rooted in the teachings of Jesus, and willing to confront the complexities of human suffering.** He seeks a Christianity that

transcends simplistic formulas, superficial motivations, and the allure of worldly success, offering a path to authentic transformation and genuine freedom.

| Tagged bible, christianity, faith, god, jesus | Leave a comment

Camak's Perspective on the Bible

Edit

Posted on December 8, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Camak's Perspective on the Bible

Camak views the Bible as a complex and multifaceted text that requires careful interpretation and application. He sees the Bible as a record of human encounters with God, culminating in the life and teachings of Jesus. However, he also acknowledges the limitations and

potential for misinterpretations of the Bible, particularly given its historical and cultural context.

Here are key takeaways on Camak's view of the Bible:

- **The Bible as a Source of Encounter with God:** Camak believes that the Bible can facilitate encounters with God. He describes his own experience of reading Psalm 18 as a child, which led to a profound emotional connection with God. He finds particular resonance in the Psalms, viewing them as expressions of human struggles and triumphs that can resonate with contemporary readers.
- **The Centrality of Jesus' Life and Death:** Camak prioritizes the life and death of Jesus as the lens through which to understand the Bible. He sees the Gospels as narratives of "contingent events" that reveal profound truths about the human condition and the nature of God. He believes that these events provide a practical framework for living, rather than abstract theological concepts.
- **Acknowledging the Bible's Limitations and Potential for Misinterpretation:** Camak

recognizes that the Bible was written in a vastly different time and cultural context than the present, making it susceptible to misinterpretations. He cautions against literal or uniform interpretations of the Bible, acknowledging the evolution of understanding about God throughout the biblical narrative. He criticizes simplistic interpretations, such as the idea that the Old Testament God is mean and the New Testament God is nice, as inaccurate and unhelpful.

- **The Role of Tradition and Interpretation:** Camak finds value in the Catholic Church's tradition of interpreting and applying the Bible. He finds the Catholic lectionary, commentaries, and writings approved by the Church helpful in providing a starting point for understanding the scriptures. This approach, for him, offers a broader perspective and helps to guard against contemporary fads or individual biases.
- **The Bible as a Source of Personal Transformation and Guidance:** Ultimately, Camak sees the Bible as a source of personal transformation and guidance for navigating the challenges of life. He

emphasizes the importance of applying biblical teachings to everyday experiences, seeking to find meaning and purpose in the midst of suffering and absurdity.

- **Antisemitism as Evidence of Brokenness:** Camak acknowledges the presence of antisemitism in the Christian tradition, extending this critique to the Bible. He sees it as evidence that the Bible, like the Church, is marked by human brokenness and fallibility. This realization leads him to question claims of biblical infallibility, urging a humble and critical approach to engaging with the text.

In conclusion, Camak views the Bible as a significant source of spiritual insight and guidance, particularly as it points to the life and teachings of Jesus. However, he encourages a nuanced and critical approach to the text, acknowledging its historical context, potential for misinterpretations, and the need for thoughtful interpretation. He believes that the Bible, when understood and applied properly, can offer profound insights into the human condition and a path toward a more meaningful and liberated life.

| Tagged bible, christianity, god, jesus, theology |

Leave a comment

The Significance of Jesus' Crucifixion in Camak's View

Edit

Posted on December 8, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

The Significance of Jesus' Crucifixion in Camak's View

Camak sees the crucifixion of Jesus as a pivotal event that reveals profound truths about the human condition and the nature of God. It's not merely a historical event or a theological concept, but a **lived experience** that

exposes the emptiness of worldly power, the depths of God's love, and the path to true freedom and liberation.

Here are some key aspects of Camak's understanding of the significance of the crucifixion:

- **Revealing the Human Condition:** Camak views the crucifixion as a **brutal and shocking event** that exposes the darkest aspects of human nature. The fact that Jesus, who lived a life of love and integrity, could be subjected to such a horrific death highlights the pervasiveness of evil, injustice, and the human propensity for violence and cruelty. The cross reveals the reality of suffering and the brokenness of the world.
- **Exposing the Emptiness of Worldly Power:** Camak argues that the crucifixion exposes the ultimate powerlessness of those who rely on worldly authority, wealth, and force. The religious and political leaders who orchestrated Jesus' death represent those who seek to maintain control through fear, manipulation, and oppression. The fact that their efforts ultimately failed to silence Jesus or extinguish his

message reveals the **hollowness and futility** of such power structures.

- **Demonstrating the Depth of God's Love:** Camak views the crucifixion as the ultimate demonstration of God's love for humanity. He rejects the idea that God is a vengeful deity who demands appeasement through sacrifice. Instead, he sees Jesus' willingness to endure such suffering as a **radical act of self-giving love**. The cross reveals that God is willing to enter into the depths of human pain and brokenness to offer redemption and hope.
- **The Power of Suffering Love:** Camak emphasizes that God's power is not manifested through force or domination, but through **suffering love**. Jesus' crucifixion reveals that true power lies in the willingness to endure pain and hardship for the sake of others. This is a counterintuitive understanding of power that challenges conventional notions of strength and dominance.
- **A Path to Liberation and Freedom:** Camak sees the crucifixion as a pivotal moment in the Christian journey toward liberation and freedom. Jesus'

> death breaks the power of sin, shame, and fear that enslave humanity. By **“attaching” our own suffering to the suffering of Christ**, we can find freedom from the internal and external forces that seek to control us. The cross offers a path to inner peace and joy, even in the midst of difficult circumstances.

In summary, Camak’s understanding of the crucifixion emphasizes its **existential and experiential significance**. It’s a profound event that reveals the depths of human brokenness and the boundless love of God. The cross is not a symbol of defeat, but a **sign of victory** – a testament to the transformative power of suffering love that offers hope and liberation for all who follow Christ.

| Tagged bible, christianity, crucifixion, god, jesus |

Leave a comment

Camak’s Existentialist Christianity

Edit

Posted on December 8, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Camak's Existentialist Christianity

Camak describes his understanding of existentialist Christianity as a way of living that confronts the apparent meaninglessness of life and seeks to find meaning and purpose through the life and teachings of Christ. It's a faith that acknowledges the "hell" of everyday existence and seeks to find liberation and freedom amidst suffering and chaos.

Here's a breakdown of key elements of Camak's existentialist Christianity:

- **Rejecting Formulas and Embracing Lived Experience:** Existentialist Christianity, for Camak, begins with setting aside traditional theological frameworks and focusing on the life of Christ as a practical guide for living. He emphasizes the **lived experience** of Jesus' life, teachings, and culminating death as the ultimate revelation of truth, rather than abstract theological concepts.

- **Confronting the “Hell” of Existence**: Camak believes that life is inherently challenging and full of suffering, a reality that often only becomes clear through shocking or tragic events. Existentialist Christianity recognizes this “hell” of everyday life, acknowledging the pain, absurdity, and apparent meaninglessness that many experience.
- **Seeking Liberation and Freedom:** Camak views Christianity as a “Way” that leads to internal freedom from external authorities and forces that try to control, shame, or manipulate individuals. This includes freedom from religious authorities and abusive religious practices that focus on fear and control rather than love and liberation. It’s a path that leads to **true liberty and humanity**.
- **Embracing Suffering and Finding Meaning Through Christ**: Camak sees the crucifixion as a pivotal event that exposes the human condition and reveals God’s nature as suffering love. He encourages Christians to “attach” their own suffering to the suffering of Christ, finding

meaning and solace in knowing that even Jesus experienced immense pain and hardship.

- **Focusing on Christ's Actions Over Theological Speculation:** Camak repeatedly emphasizes the importance of **Christ's actions** as the primary revelation of truth and the model for Christian living. He contrasts this with intellectualizing and theorizing about Christianity, suggesting that such approaches can distract from the core message of the gospel, which is rooted in the concrete events of Jesus' life and death.
- **Demystifying the Supernatural and Focusing on Existential Application:** Camak acknowledges that the supernatural elements of Christianity can be stumbling blocks for many. He suggests that a "demythologized" approach, focusing on the existential application of Christ's teachings, can be a starting point for understanding the faith. He encourages individuals to allow God to reveal the supernatural aspects of faith in their own time and through their own experiences.

In summary, Camak views existentialist Christianity as a **practical and experiential** faith that confronts the challenges of life head-on. It is a way of finding meaning and freedom in a world that often feels chaotic and absurd, by looking to the example of Christ's life and teachings as a model for how to live authentically and courageously in the face of suffering.

| Tagged bible, christianity, faith, god, jesus | Leave a comment

Camak's Definition of Truth

Edit

Posted on December 8, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Camak's Definition of Truth

Camak defines truth as **Jesus' life** and the **culminating event of his death**, which together reveal the truth of the

human condition and of who God is. Truth is not just a label or a concept, but a **lived experience** that exposes the emptiness and powerlessness of worldly authorities, riches, and suffering. It is a **framework for living** that offers freedom, joy, peace, and the ability to cope with tragedy, absurdity, and evil.

Here are some key aspects of Camak's definition of truth:

- **The Life and Death of Jesus as the Ultimate Revelation of Truth**: Camak emphasizes that Jesus, as the God-man, lived a life of integrity and love, culminating in a brutal and unjust execution. This event, rather than any abstract theological or philosophical concept, reveals the truth of the human condition and God's nature.
- **Truth as a Way of Life**: Truth, according to Camak, is not simply a set of propositions to be believed, but a way of life modeled after the teachings and actions of Jesus. This "Way" involves embracing suffering, seeking internal freedom from external authority, and loving one another as God loves us.

- **Truth as Existential Authenticity**: Camak describes an “existentialist Christianity” that focuses on confronting the realities of life, including suffering, meaninglessness, and the forces that threaten human liberty and humanity. Truth, in this context, involves acknowledging the “hell” of everyday life and seeking liberation through the example of Christ.
- **Truth as an Ongoing Revelation**: Camak suggests that the full understanding of Christ’s truth is not immediately accessible, even to those closest to him. He encourages an approach of open-mindedness and exploration, allowing God to reveal truth through the journey of faith, guided by the Holy Spirit and trusted individuals within the faith community.

Camak’s perspective on truth highlights the **practical and experiential** dimensions of Christian faith. He sees truth not as an abstract ideal, but as a living reality embodied in the person and work of Jesus. This truth is accessible through a **lived engagement** with the gospel, allowing individuals to confront the challenges of life with hope, peace, and joy.

| Tagged bible, christianity, faith, jesus, truth | Leave a comment

Christ's Teachings and Death as a Unified Whole

Edit

Posted on December 8, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Christ's Teachings and Death as a Unified Whole

Camak views Christ's teachings and his death not as separate elements but as a unified whole, with the crucifixion representing the ultimate embodiment and fulfillment of Jesus' message.

- **Christ's Life as the Embodiment of His Teachings:** Camak consistently emphasizes that

the life of Christ is the most important element of Christianity, representing the practical application of his teachings. He criticizes the tendency to reduce Christianity to abstract theological concepts, advocating instead for focusing on the concrete, historical reality of Jesus' life and death.

- **Crucifixion as the Culmination of Christ's Way:** He sees the crucifixion not simply as an event that happened to Jesus but as the inevitable outcome of his radical teachings and unwavering commitment to truth and love. Camak describes Christ's life as "walking the walk" of his teachings "right into the teeth of the bargain between the state and the religious elite" who sought to silence his message of liberation.
- **The Cross as Revelation:** Camak views the cross as the ultimate revelation of both the human condition and the nature of God. It exposes the depths of human brokenness and capacity for evil, while simultaneously revealing the boundless love

and self-sacrificing nature of God.

- **Suffering Love as God's Power:** He sees suffering love as the defining characteristic of God's power, as demonstrated through Christ's willingness to endure the ultimate suffering on the cross. This contrasts with a view of God as an all-powerful being who intervenes to prevent suffering. Instead, Camak suggests that God's power is revealed through his presence and love within suffering.
- **Following Christ Means Embracing the Cross:** Camak highlights the implications of this understanding for Christians, emphasizing that following Christ inevitably involves embracing suffering and "carrying our own crosses". He rejects the notion of Christianity as a path to an easy or comfortable life, asserting that true discipleship requires a willingness to follow Christ's example of self-sacrifice and love, even in the face of hardship.

Camak's perspective aligns with his existential approach to Christianity. He doesn't shy away from the difficult aspects of faith or attempt to offer

simplistic solutions to the problem of suffering. Instead, he encourages readers to confront the complexities of the human experience, using Christ's life and death as a model for navigating suffering and finding meaning. By viewing the crucifixion as the culmination of Christ's teachings, he offers a framework for understanding how suffering can be transformative and ultimately lead to liberation.

| Leave a comment

believe or burn? hell no

Edit

Posted on December 8, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Camak Rejects "Believe or Burn"

Boyd Camak vehemently rejects the "believe or burn" concept of Christianity. He sees it as a distortion of the Christian message and a

betrayal of the true “Way” taught by Jesus. Camak’s perspective on “believe or burn” is deeply rooted in his existentialist understanding of Christianity, which prioritizes personal experience, internal liberation, and a deep engagement with the life of Christ over blind adherence to dogma and the fear of hell.

Camak’s rejection of “believe or burn” is most explicitly expressed in his July 21, 2024 blog post, “It’s not believe or burn…it’s [existentially] burn or [come to] believe”. Here, he directly challenges the idea that individuals must sacrifice their intellect and accept certain propositions at face value to avoid eternal damnation. He recounts a conversation with a friend who had moved away from this view, finding it restrictive and intellectually dishonest. Camak reframes the concept of “believe or burn”, arguing that it is through experiencing existential “burning” that one comes to true belief. He writes, “Existentially that is what Christ has done for me. But for Christ’s action–all day every day–I would be in existential hell–all day every day”.

Camak’s understanding of “existential burning” aligns with his definition of existentialist Christianity, which acknowledges the inherent suffering and meaninglessness of human existence. He believes that genuine

faith arises not from blind acceptance but from confronting the harsh realities of life and finding meaning and freedom amidst suffering. This concept is further supported by his discussion of Christus Victor icons, which depict Christ rescuing people from hell. Camak views Christ's actions as a means of liberating individuals from the existential hell they experience daily.

Several of Camak's beliefs and arguments further illustrate his opposition to the "believe or burn" framework.

- **Christianity as a "Way" of Life:** Camak repeatedly emphasizes that Christianity is not a set of beliefs but a "Way" of living, focused on embracing suffering, pursuing internal freedom, and following the example of Jesus. This "Way" stands in stark contrast to the "believe or burn" mentality, which prioritizes intellectual assent over lived experience.
- **Emphasis on Personal Experience:** Camak consistently champions personal experience as the foundation of authentic faith. He encourages individuals to engage with the life of Christ on a personal level, drawing connections between their own

struggles and the suffering of Jesus. This emphasis on lived experience runs counter to the “believe or burn” concept, which often relies on external authority and fear-based motivation.

- **Critique of Religious Authority:** Camak frequently criticizes religious institutions and leaders who prioritize control and dogma over love and liberation. He sees the “believe or burn” approach as a tool used by such authorities to maintain power and suppress critical thinking.
- **Focus on Internal Freedom:** Camak views true Christianity as a path to internal freedom from fear, shame, and the manipulation of external forces. This concept of liberation directly opposes the fear-driven approach of “believe or burn,” which seeks to control individuals through the threat of eternal punishment.
- **God’s Love, Not Wrath:** Camak emphasizes the love of God as the driving force behind salvation, not a desire for retribution. He rejects the notion of an angry God who demands blind obedience,

framing the gospel as a message of love and liberation.

Camak's rejection of the "believe or burn" paradigm is a core element of his existentialist understanding of Christianity. He sees this concept as antithetical to the true message of the gospel, which he believes offers a path to freedom, meaning, and authentic living amidst the inherent suffering of human existence.

| Leave a comment

the bots on existentialist Christianity & why

Edit

Posted on December 8, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Camak's Existentialist Christianity

Camak defines existentialist Christianity as a way of engaging with Christianity that prioritizes **personal experience** and **internal liberation** over **dogma** and **theology**. Existentialist Christianity, for Camak, is a means of confronting the seeming meaninglessness of life and finding a way to live authentically amidst suffering.

Camak's description of existentialist Christianity focuses on several key points:

- **Setting Aside Formulas and Theology:** Existentialist Christianity involves "clearing away" or "setting aside" traditional Christian formulas, theologies, and questions of the supernatural. This approach encourages individuals to engage with the core of the Christian message without getting bogged down in intellectual debates.
- **Centering the Life of Christ:** The focus shifts to the life of Christ, particularly his teachings and actions, as a framework for living. This emphasis on Christ's life aligns with Camak's belief that actions speak louder than words.
- **Embracing Suffering:** Camak recognizes that life is inherently

difficult, acknowledging that “life already is hell”. He encourages Christians to find meaning in suffering by connecting their experiences to the suffering of Christ, particularly through practices like praying the rosary.

- **Finding Freedom in a Meaningless World:** Existentialist Christianity provides a way to navigate the apparent meaninglessness of life and find internal freedom from external forces. This aligns with Camak’s belief that the Christian “Way” leads to internal liberation from control, fear, and despair.

Camak’s understanding of existentialist Christianity resonates with his broader critiques of traditional Christianity, particularly its tendency towards dogma and intellectualism. He believes that existentialist Christianity offers a more grounded and practical approach to faith, emphasizing the transformative power of personal experience and the importance of finding meaning in the midst of life’s challenges.

| Leave a comment

the bots on God's action in the world according to my blog

Edit

Posted on December 8, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Boyd Camak understands God's action in the world as centered on **suffering love**, most fully revealed through Jesus' crucifixion. This understanding shapes Camak's perspective on how God works in the world, saves humanity, and interacts with individuals.

- Camak believes God's power is manifested not through miraculous interventions that solve problems but through the "power of suffering love." This is exemplified by Jesus, who chose to endure suffering and death on the cross to reveal God's love and save humanity.
- Camak emphasizes the significance of the crucifixion as a pivotal event that exposes the

human condition and reveals the true nature of God. The crucifixion, according to Camak, demonstrates the depths of God's love and the lengths to which He will go to save humanity from itself.

- Camak draws parallels between Jesus' suffering and the everyday struggles individuals face. He encourages believers to "attach [their] sufferings" to the pain Jesus experienced, finding solace and grounding in shared suffering. By anchoring their experiences in the life of Christ, individuals can integrate their challenges into a larger narrative of redemption.
- Camak emphasizes the transformative power of the resurrection. The resurrection represents a new beginning, not just for Jesus, but for all of creation. Camak sees the resurrection as a source of hope for those experiencing pain and failure, offering the possibility of transformation and renewal.

Camak's understanding of God's action emphasizes the importance of personal experience, the transformative power of suffering, and the centrality of Christ's life and death.

This perspective informs his views on various aspects of Christian faith and practice.

| Leave a comment

the existential good shepherd

Edit

Posted on December 7, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

It's not a leap of faith in the sense of a cold, calm, decision to suspend intellectual considerations in favor of a supra-rational posture vis-à-vis one's opinion of the human experience/condition.

Rather it is an existentially desperate grasping violent kicking and scratching and bloody and can't figure it out and doing anything I can to grasp onto any shred of anything that can extract me from this hell from this no-exit walled up meaningless prison filled with wounds and violence and depression and despair and wickedness and just enough Beauty to keep me hanging on.

Coptic icon of the Good Shepherd

| Leave a comment

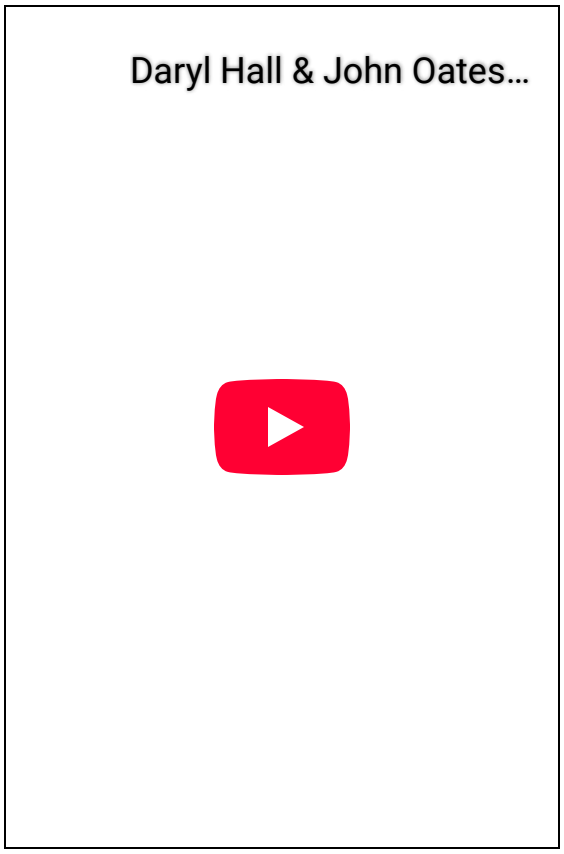
Sorry Aquinas, this is God's song of love to us.

Edit

Posted on December 6, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



Daryl Hall & John Oates – You Make My Dreams (Official HD Video)

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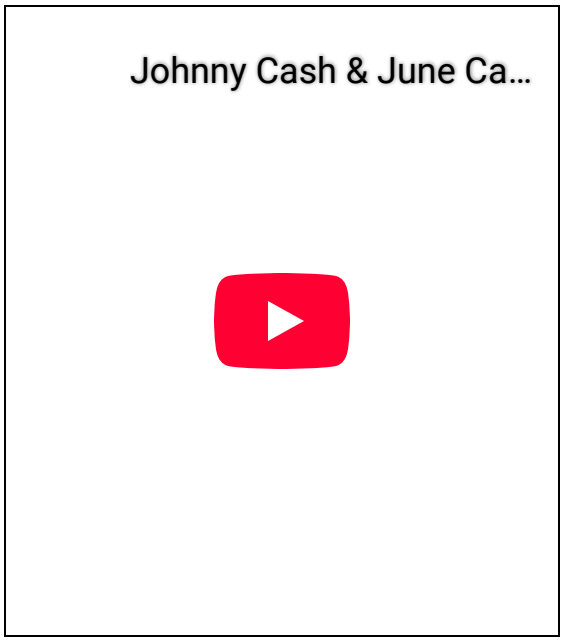
Johnny Cash & June Carter – Far Side Banks Of Jordan Edit

Posted on December 6, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



| Leave a comment

hot take: I could make a pretty good case for coffee hour as a sacrament

Edit

Posted on December 5, 2024 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

(incarnational anointing/laying on of hands (hugs) and kindness is a way that Christ heals internal,

psychological, existential, emotional, intellectual wounds)

| Leave a comment

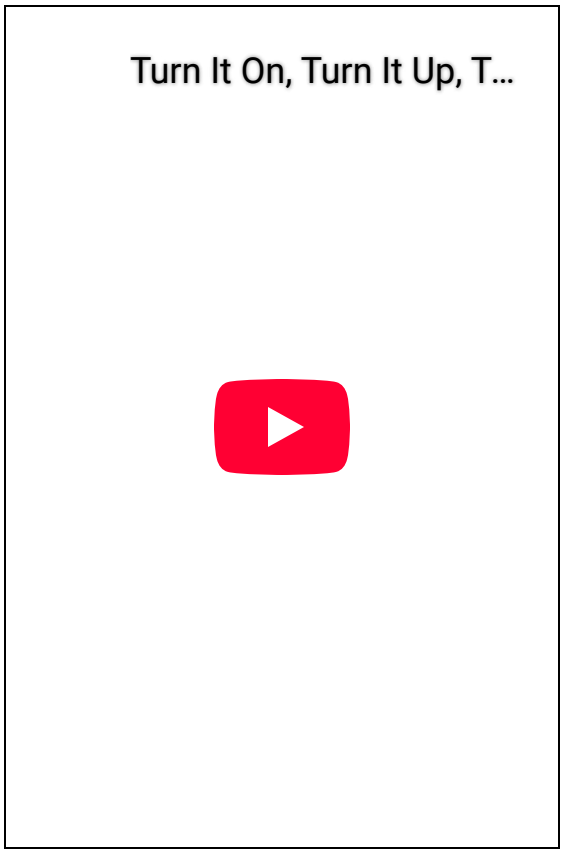
Turn It On, Turn It Up, Turn Me Loose — Dwight Yoakam

Edit

Posted on December 5, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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Boyd Camak on the Meaning of Life.wav

Edit

Posted on December 4, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

https://drive.google.com/file/d/13BoIjSx68Ctna05E_baHvBs9N5FZnFDb/view

| Leave a comment

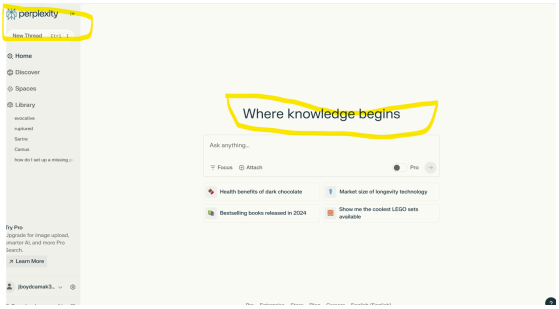
hmmmmm.

Edit

Posted on December 4, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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lunchbreak meditation/voice dictation to self re meaning of life

Edit

Posted on December 3, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

If you ask, what is the meaning of life I would say that the answer to that question cannot be generated by humans alone, and in fact, the best attempts to do so have tried to undermine the question for example the Buddha and Camus. The Buddha tried to–in my very basic and popularized understanding, essentially tried to get rid of the question altogether whereas Camus said it's absurd he kind of threw up his hands– the myth of Sisyphus, and trying to somehow extract some meaning through the work of pushing the rock up the hill every day I don't think these human based attempts to answer the question are Sufficient, nor can they be that in fact is illustrated and the story of Adam and Eve, Adam and Eve were by their own hand by their turning away from God expelled from the garden of Eden and were on their own more or less God still was with them God made the Garments of skin for them, but the relationship with the source of meaning source with a capital S had been disrupted had been fragmented or undermined to varying degrees and that disruption was passed down to their children and their children's children and going forward and that disruption was further distorted and magnified in many cases, and so you were left with a situation

where humans were disconnected from the source with a S of meaning human beings were contingent are contingent beings with a particular origin in time. Human beings are finite creatures who cannot exist without their source of holding them and before that creating them, so there is no meaning outside of the source of God in fact, existentialism, particularly with Sartre and others after the great war essentially threw up their hands, but unlike Buddha, who tried to euthanize the individual, these existentialists tried to arbitrarily invent meaning, but that meaning was invented by a finite contingent human, which ultimately was unsatisfactory, of course Nietzsche tried to do his thing, but ultimately his Übermensch was as I said before a washed up executive pimping his book about his faded glories, and so you are left with meaninglessness Because of the great disruption between humans and God as symbolized in the story of the garden of Eden and Adam and Eve. human initiative was and continues to be incapable of giving meaning to life. The initiative was on God's side, and that is a big part of the life of Christ as I've said before Christ's life was the eternity crashing into the finite, discrete, contingent, life and reality that humans inhabit. It's not that God made some kind of decree or issued some kind of edict or had some kind of

disposition. It is the fact that God the Source loved and continues to love his creatures obsessively psychotically indescribably incalculably…the love of Christ, the love of God for his creatures is off the fucking charts And in the obsessive love for his creatures. He went so far as to take on flesh and to become human in Christ, and to teach with his life and his words the way to live that brings peace and self possession and joy and sanity. He walked his talk to the nth degree even though it meant sweating blood in the garden of Gethsemane and being tortured and killed, in the most shameful way possible with all the legal state and religious leaders lined up against him with no support from anyone he literally descended into hell and that story of his love, of eternity, crashing into existence, into finite contingent existence, crashing into contingent existence, of eternity in the incarnation of Christ blasting through into our contingent reality, and into our desperate attempt to try to make something out of this life in our own power in the this prison of existence, Christ ruptured this existence and in the incarnation and became one of us and asked us and gave himself and gave us the command to drink his blood and eat his flesh and become in flesh as a community to become his flesh to become his members that is the meaning of life that shows God‘s

love for us that gives us a bridge to go back across the river to become to re-ender the garden of Eden, as adults as grown humans with wisdom of experience to begin again through Christ through Christ's initiative through God initiate in Christ. We have the opportunity to latch on to Christ, and to to begin our life again in him, and with him and through him and with others in his body and become part of remaking this world to be the way it should have been in the first place where there's peace and love and joy, and sanity. That is the good news that is the meaning of life. The meaning of life is God's love for us, which gives meaning to life, and which is made tangible to us in this otherwise absurd world through the incarnation who is Christ's rescue of us, he's offering us his flesh, his blood, his guts, his pain, his willingness to take on everything every part and crappy thing. Christ took that on himself And we follow that way we take up our own crosses, and we incorporate our own pain in the Christ's pain and that gives it meaning that is the meaning of life there's no answer that we can come up with in the abstract–it is a tangible demonstration of love by God and in the most extreme way that invites us to become a part of that extreme display of love, which then is extended to others, and then is becoming part of

healing the world and becoming a new world that is that is the meaning of life.

| Tagged bible, christianity, god, incarnation, jesus |

2 Comments

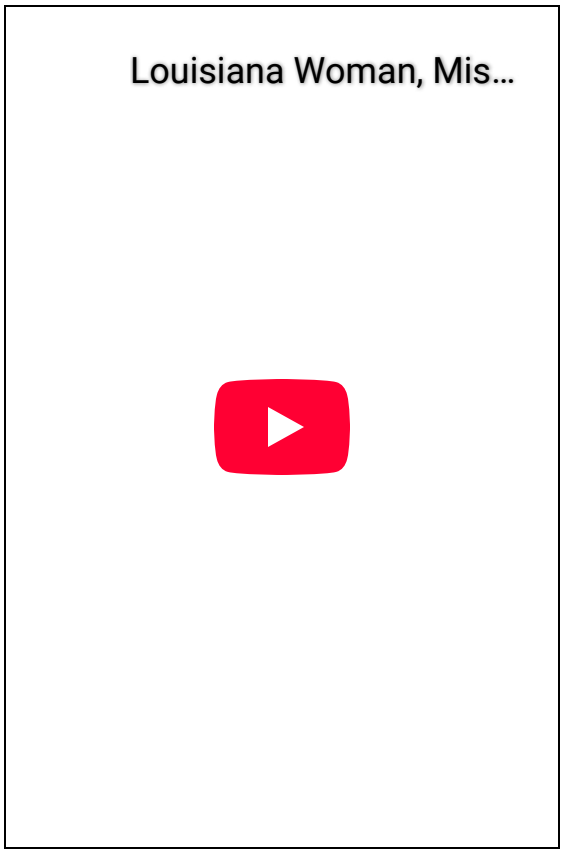
Louisiana Woman, Mississippi Man · William Michael Morgan · Kylie Frey · Becki Bluefield · Jim Owen

Edit

Posted on December 3, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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The rosary re-anchors me in the *life* of Christ and thereby helps me see through all the usual worldly

Edit

bullshit that tries to disrupt my inner peace.

Posted on December 3, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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well now that you mention it...(bots again) Edit

Posted on December 2, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

The Nature of the Christian Gospel According to Camak

Camak characterizes the Christian gospel as a **simple yet profound message** centered around the **life and death of Jesus**. He emphasizes the gospel's **counterintuitive** nature, its focus on **internal freedom**, and its ability to bring **meaning and joy** amidst life's challenges. Here's a detailed breakdown of his perspective:

Simple and Counterintuitive

Camak describes the gospel as being so simple that it "upends all of [his] categories and exposes the vacuity of all of [his] intellectual constructs". He contrasts the gospel's simplicity with the complex theological and philosophical frameworks often built around it.

Camak believes that the gospel is less about intellectual assent to propositions and more about understanding the human condition and God's relationship to humanity through the concrete events of Jesus' life and death. This "crashing of eternity into flesh-and-blood everyday contingent existence" provides a framework for living and finding meaning in a world that often feels meaningless.

The counterintuitive aspect of the gospel is evident in Jesus' teachings, particularly the Beatitudes, which call for embracing suffering and loving one's enemies. This approach challenges conventional wisdom and societal norms, leading to a way of life that can seem paradoxical or even foolish.

Internal Freedom and Liberation

Camak sees the Christian gospel as a path to "internal freedom", particularly freedom from control, manipulation, shame, and fear imposed by external authorities, including religious authorities.

He criticizes religious teachings that rely on fear and guilt to control people, emphasizing instead the liberating message of Jesus, who challenged the hypocrisy of religious leaders.

True Christianity, for Camak, is about finding inner peace and joy that transcends external circumstances. This freedom allows individuals to face life's difficulties, even death, with a sense of calmness and self-possession.

God’s Love for Humanity

Camak rejects the notion of an angry God who demands appeasement. He believes that the gospel reveals the **depths of God’s love** for humanity, demonstrating the lengths God went to in order to save us from ourselves.

He sees the crucifixion of Jesus as the ultimate expression of this love, with God choosing to experience suffering and death as one of us in order to demonstrate his unwavering commitment to humanity.

Transformation Through Suffering

Camak emphasizes the **importance of suffering** in the Christian life, stating that it is about “embracing our crosses”. He believes that Christians can find meaning and grounding by connecting their own suffering to the suffering of Christ.

He describes the gospel as a “violent bloody spectacle” that reveals the limitations of conventional wisdom. The crucifixion, the ultimate act of suffering, becomes the “throne” from

which Jesus draws everyone to himself. This suggests that Camak sees suffering not as something to be avoided, but as an integral part of the Christian journey and a powerful force for transformation.

New Beginnings and Resurrection

Camak sees the **resurrection of Christ** as a story of “the re-making of creation itself,” offering humanity a new beginning. This new beginning involves the transformation of individuals and their experiences, leading to a life filled with peace, joy, and purpose.

He uses the analogy of the “jaws of life” to describe God’s intervention in the world through the incarnation and resurrection. Just as the jaws of life rescue people from car crashes, God’s actions in Christ free humanity from the destructive forces that hold us captive.

This imagery highlights the dramatic and forceful nature of God’s love, breaking through the brokenness of the world to offer hope and new life.

Joy Amidst Life's Challenges

Camak argues that **true Christianity** is not about superficial expressions of faith or seeking personal gain, but about finding **sanity, joy, peace, and the ability to cope with the tragic, absurd, and evil aspects of life**. This is achieved through the process of understanding, coping with, and ultimately transcending the human condition by pursuing sainthood.

He believes that the gospel message is a source of hope, offering a way to live a full and meaningful life even in the face of suffering and adversity. By grounding ourselves in the life and death of Christ, we can find the strength and resilience to navigate the complexities of the human experience and embrace the fullness of life that the gospel offers.

[P.S. I'm fairly certain that the part about ""the re-making of creation itself,"" offering humanity a new beginning, etc. was from the Rowan Williams sermon that I quoted in full. All credit to him, all blame to me.]

| Tagged bible, christianity, faith, god, jesus | Leave a comment

Giving a shit Tuesday. #GivingTuesday

Edit

Posted on December 2, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

An existentialist reading of this Sunday's gospel

GospelMt 25:31-46Jesus said to his disciples:"When the Son of Man comes in his glory,and all the angels with him,he will sit upon his glorious throne,and all the nations will be assembled before him.And he will

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I can't think of a title.

Edit

Posted on December 2, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Sometimes–like today–my faith feels empty and silly. Of course, that's not an unusual experience in the sense that it's not an uncommon experience for all Christians. But how do I deal? The little prayer book on my desk seems like it's an artifact from a bygone era–or describing experiences that I'm not capable of having and/or don't want to have. It just (finally) occurred to me that I can just look around at the people in my faith community–people that I trust–and recognize that they are on this journey alongside me…and that is tangible evidence…no…what is it? Is it testimony? That sounds too churchy/formal. Really what it is is love. I have these people around me (and maybe not too showy), but who love me. And it's not that I want to say…well, I trust them…so I will keep doing this Christian thing based on their testimony. It's more like…I feel like crap, but I've got these people around me who love me…and that feels good…and really what that is is that I have Christ around me…Christ embodied, enfleshed by my friends, loved ones. So I don't have to chase that phantom in my mind.

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Edit

A house divided against itself cannot stand, but it might have more than one room…which may not be connected except by forgotten underground tunnels, hidden by weeds and other debris due to neglect.

Posted on December 1, 2024 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

For (non-theological) reasons that made practical sense, but which I will not get into here, a few years ago, my family and I left our conservative Anglican church and began attending a more progressive—if that's the right word—Episcopal Church. Today marked our first Sunday returning to the Anglican church.

The feeling at the Anglican church was different than the feeling at the Episcopal church. I don't know if that was a superficial passing perception.

On a walk this Sunday afternoon I dictated 15 minutes of thought and reflection and brain dump into my voice recorder app, and then I had that transcribed through another (open source) app.

I wanted to analyze this, but I was in a hurry with family tasks and I figured what the heck so I put it in ChatGPT and tried to get it to outline things for me and I asked questions and I tried to create parallel side-by-side charts in an effort to try to analyze my feelings at the Anglican church and at the Episcopal Church and compare and contrast them and try to come up with

some kind of theological insight about these feelings.

Well, of course, I got interrupted with more urgent duties. And during this time it occurred to me that really it's not about analyzing the theology through some sort of subjective lens and of course, I also am familiar briefly at high level with all the macro dynamics in the communion, in churches that have an Anglican identity and I did some searches and got more familiar with that and I also remembered a wise clergyman saying that these things take a long time to get worked out—implying many lifetimes.

So anyway, at some point in between tasks I realized that what I really needed to do was to integrate these experiences. I don't know if the right word is jarring or what—but it was. It was a disconnect in my psyche, in my soul because I was going from one church home back to another church home and they seem to have these different vibes or spirits or one had a heaviness which was kind of a protective heaviness and another one had a lightness which is more of a dynamic or individualistic spirit—though that term doesn't seem right. These terms and impressions probably say more about me than the churches.

So anyway, once the kids got in bed, I sat down to pray in the sense that I was trying to be still internally and in my chair, externally, and I had my prayer rope, and my intention was to listen, and I assumed that this exercise would take a long time and would involve many cycles of intense prayer and listening in order to integrate and resolve this disconnect that I felt internally, the feeling of being drawn to two different poles—not fully agreeing with either one but understanding that God has permitted these two poles to coalesce and also recognizing that this has, and unfortunately, this is how it probably had to be in this world, but this segmentation into poles in the Anglican Church—at least where I live—has made feel fully welcome people to come into the Anglican liturgical experience in both both poles that would not have felt comfortable when the church was undivided.

But actually, it just took a few minutes if that. I realized that I felt drawn to each of these churches because I love the people at each of these churches.

And perhaps as a token of that—I didn't realize any potential symbolic significance at the time—I met an old friend who is an accountant at the conservative church, who is looking for clients/jobs—and I had recently connected with another accountant in

the same boat at the Episcopal church —and being the connector that I am, I immediately sent an email to both of them saying that they needed to meet and compare notes and I did that right away on my iPhone on the way back home as memorialized by a typo in the subject line.

I will leave the rest to the theologians and the clergy and the commentators. I don't need to reconcile the theologies and the ecclesial structures of whatever the heck you call them I don't need to understand God's entire plan. I just know that there are two churches, and although these parishes don't know each other specifically to my knowledge, they are symbols. They are symbols of two types of churches that appear to be at odds. I will leave it for others to comment on that and deal with that however they feel or think they need to deal with it. All I know is that I have brothers and sisters and people at both communities that I love and care about and who have helped me on my journey and I hope to continue to have those vital relationships in my life and to contribute myself to all of them. Amen.

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